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Fell's Lives of Saints.

P. 2. K. 13

REMARKS  
ON THE  
Four VOLUMES  
OF THE  
LIVES  
OF  
SAINTS.

Publisch'd in *Englisch*, and printed at LONDON,  
*Anno 1729.*

OR,

Four APPENDIXES

To be bound up with the said FOUR VOLUMES, to remedy  
and prevent Mistakes.

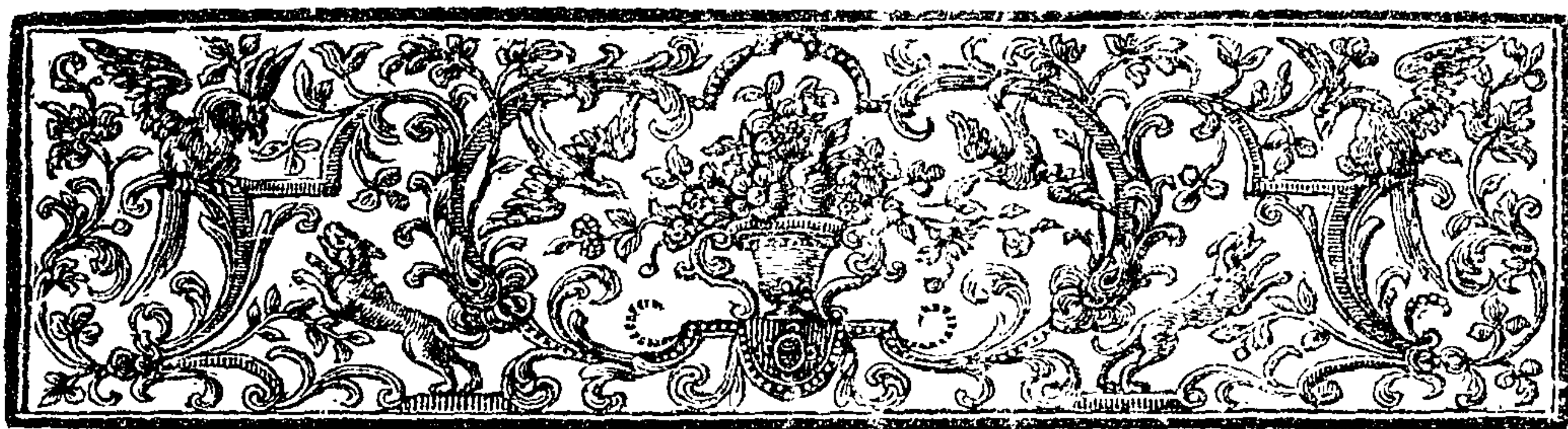
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By *THEOPHILUS EUPISTINUS.*

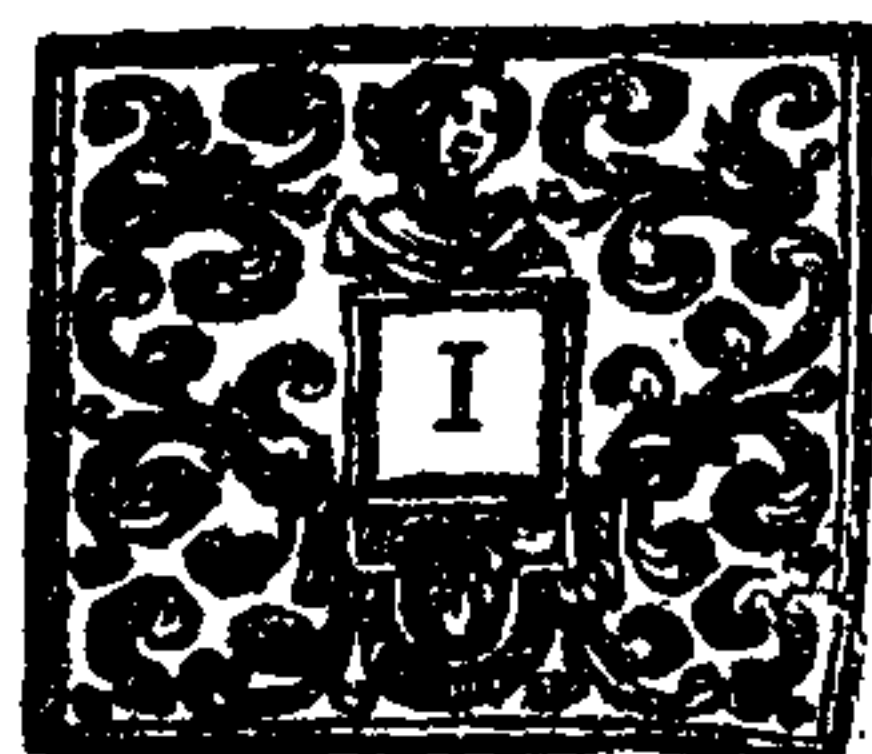
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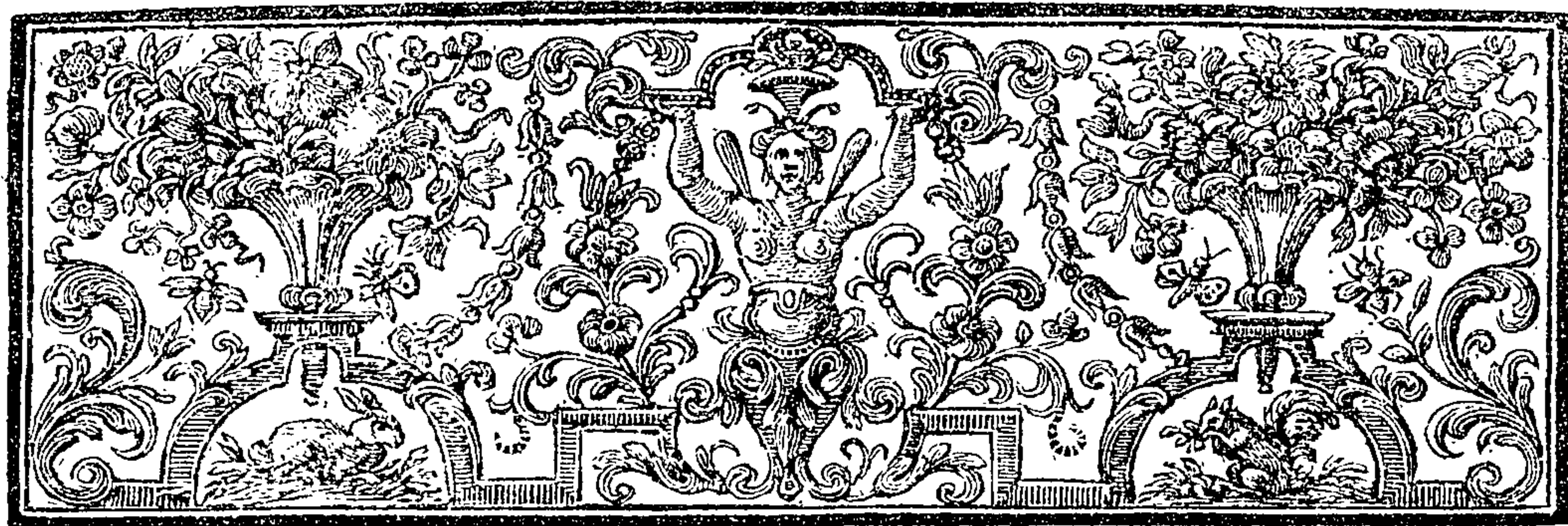


T O T H E  
R E A D E R.



It may not be improper to advertise the Reader, that the Author of these REMARKS doth not design to weaken the Authority, on which any of the Saints Lives are written by *Ribadeneira*, and taken from Approved Credible Authors ; he looks upon that Work as Pious, Edifying and Instructing : But to pretend to give all the Lives of Saints from *Authentick Records of Church History*, is what cannot be perform'd, and an Imposition on the Publick : This is, what is found fault with in the Editors of the LIVES, on which these REMARKS are made ; as also the Want of those suitable Reflexions they promis'd, and a wilful Omission of uncontested Miracles, admitted of by even those very Authors the Editors pretend to follow. These REMARKS do demonstrate those unpardonable Defects in the Four Volumes lately publish'd ; and the Author wisheth he was not oblig'd to discover here and there, the Ignorance, Want of true Piety, and great Incapacity of the Editors of those LIVES, for the Work they undertook.





# APPENDIX I.

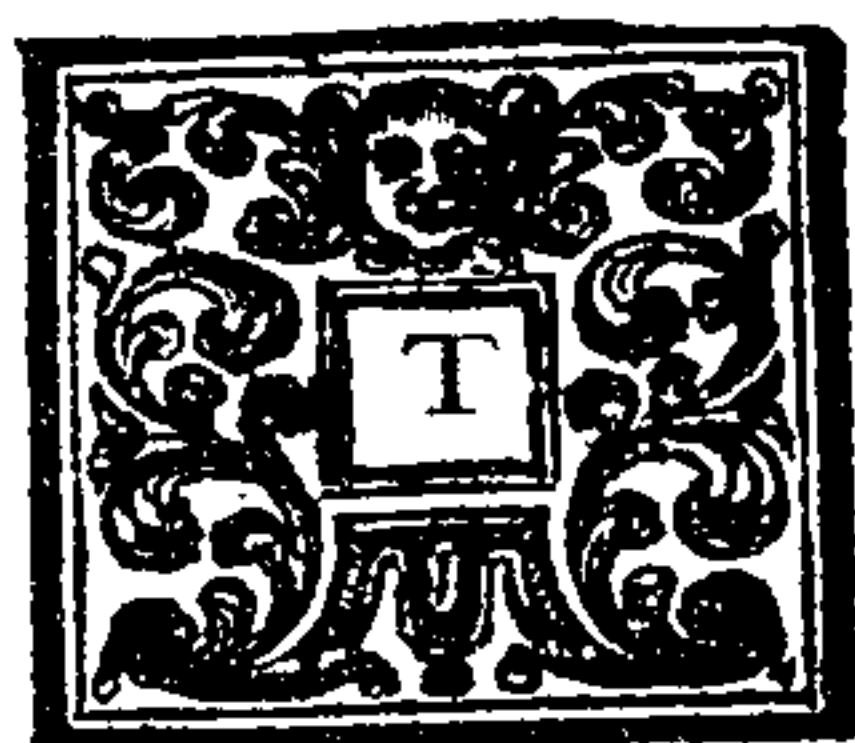
## ON THE

### First VOLUME.

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#### SECT. I.

*On the true French Author of these VOLUMES; and on the English Edition. The Preface, Title, &c.*



THE learned and famous Critick, *Adrian Baillet*, publish'd the Lives of the Saints in *French*, at *Paris*, Anno 1701. and a second Edition was publish'd after his Death, at *Paris*, Anno 1715. in four large Tomes in Folio, which are made use of in these Remarks. I shall say nothing of the Judgment, which several other learned Criticks pass'd on this Work: Of which see *F. Honoratus* of *St. Mary*, a learned discalceat Carmelite, in his critical Work, entitled, *Reflexions on the Rules, and Use of Criticism*, in three Volumes in Quarto. Anno 1713. at *Paris*.

These Lives of Saints, in *English*, are no more than *Baillet* either translated, or contracted; so that tho' we find a great many more Lives and Facts in *Baillet*, than in these Volumes, yet we have scarce any thing in these *English* Volumes, but what we find more at large in *Baillet*. The *Preface* itself, what is for *Moveable Feasts*, the *Lives for every Day in the Year*, the *Account of Authors and Authorities* made use of, and prefix'd to every Month, are taken out

*Baillet translated, or contracted.*



of *Baillet*. Yet they, who have publish'd the same in *English*, for Reasons best known to themselves, have not thought fit once to name their Author *Baillet*. Never were Editors of any Books guilty of a more notorious *Plagiarism*, in not doing Justice to the Author and Compiler, to whom they owe all, at least, of what they have publish'd; if we except a very slender and inconsiderable Part.

These Gentlemen have not only conceal'd the Name of him whom they have follow'd, κατὰ πόδα, but they discover no small Ambition to be look'd upon as the Compilers of this laborious Undertaking. Who can judge otherwise by the Words of their *Preface*, p. x.—xx. “ It may (say they) be reasonably expected that WE here give some Account of OUR Performance, “ and let the World know what Rules WE have observ'd in this Collection, &c. and in the Close of their *Preface*: *Having thus given the World a sufficient Proof of OUR WORK, WE present it to the Publick.* The like they frequently repeat, in mentioning the Authorities employ'd at the beginning of each Volume.

They tell us again, in the *Preface*, p. x. “ That it was thought proper to “ add such Saints of Our Country, and of *Ireland*, as came well and sufficiently attested”. Who would not imagine that this Part, at least, was their own Work and Performance? Yet whosoever casts a careful Eye over all the *British* and *Irish* Saints in these Books, which are in all sixty-two Lives, will find them all, except two or three short Lives, done to their Hands in the four Tomes of Monsieur *Baillet*, even more fully, and from the very same *Authorities*. And scarce any thing will be found theirs, but a short Citation sometimes of some pious Donation, out of Sir *William Dugdale's Monasticon*; and on *Corpus Christi*, the Narration of the miraculous Cure of Mrs. *La Fosse*, Anno 1725, at the solemn Procession of the Blessed Sacrament at *Paris*, which was since *Baillet's* Death. See the First Volume on the moveable Feasts, p. 47.

A too great  
Credulity,  
and un-  
necessary  
Criticism.

They take care in their *Preface* with *Baillet* to admonish the Reader of the Danger of too great a *Credulity*, all Ages having produc'd spurious Histories; fabulous Accounts, and forg'd Legends, as to the Actions and Miracles of Saints, stuffed with childish, trifling and incredible Stories; rejected by many ancient Writers, by Pope *Gelasius*, by Councils and Bishops in divers Parts of the Christian World, as well as by the Learned in later Ages, as by *Melchior Canus*, *Baronius*, &c. As for the Learned, they stand not in need of any Admonition against such Abuses, which they know may, and have happen'd, thro' the Ignorance of indiscreet Persons: And as for Readers of less Capacity, the *Preface* had been much more to the Purpose, if they had set forth the Care and Vigilance of the Pastors of the Church in opposing all groundless.



less Stories and Forgeries: If they had insisted more on the strict Scrutiny made in all Ages, as to the honouring Saints, and the Veneration paid to their Relicks; which appears abundantly by the constant Practice of the Church, and even by so many Instances given by these Gentlemen in their *Preface* from *p. vi. to ix.* and from many more Examples produced by *Baillet* in his Preliminary Discourse. *Baillet* and his Admirers seem to forget themselves, and do not reflect that the very Proofs, which they bring to shew Apocryphal Histories, pretended Miracles, and Relicks, do serve to convince us, how attentive the Popes, Bishops, Councils, and Ecclesiastical Writers in all Times, have been to put a Stop to such Abuses, by interposing their Authority, forbidding Apocryphal Books, rejecting groundless Stories, pretended Miracles and Relicks.

We may judge, say these Gentlemen, *p. vi.* in their *Preface*, after *Baillet*, of the Exactness, by which the primitive Christians proceeded in this Affair of receiving the Deceas'd into the Number of Saints, and authorizing a Veneration due to them, from the Acts of *St. Polycarp's* Martyrdom, and from *St. Cyprian's* 79<sup>th</sup> Epistle: For it is evident, no one was to be honoured as a Martyr, till he was own'd for such by the Authority of the Bishop, or a Synod. Besides the Bishops did not so absolutely depend on their own Judgment, as not to consult their Colleagues on so important an Affair; and it often happen'd, that a Council was necessary for deciding the Matter. This Practice had the Weight of a Law in the 9<sup>th</sup> Century, and by several Examples in the following and succeeding Ages, we find, that the Decrees and Ceremonies of canonizing any one for a Saint, were reserved to the Pope, or Head of the Church, but not to be perform'd by Popes without the Advice, and Consent of their Council. Such as were presented, were not canonized, unless recommended by incontestable Miracles, attested by Eye-witnesses. Pope *Alexander* the III<sup>d</sup> in the 12<sup>th</sup> Age observed, that the Metropolitans, and other Bishops, were too easy in admitting Proofs of Sanctity; and therefore confin'd the Right of Canonization to the Apostolical See. *Innocent* the III<sup>d</sup> proceeded in the same Manner, which has been continued till this very Time, and 'tis well known, what Care and Caution is used, how strict and exact a Scrutiny is made into the Life and Miracles of such, as are propos'd to be canoniz'd, and honour'd as Saints.

All this is allowed by *Baillet*, and out of him transcrib'd by these Gentlemen; and from hence I draw this obvious Consequence, which these new Criticks are not aware of; to wit, that such evident Impostors, and pious Frauds and Mistakes, in honouring Saints and Relicks, cannot be so common and frequent, as *Baillet* and these *Englishmen* would make us believe.



We are to observe (say they, *p. x.*) that two Extremes are to be avoided in writing the Lives of Saints, *Credulity*, and *unnecessary Criticism*. There's no one but will readily allow, that both these Extremes are to be avoided; and I flatter'd myself that these Gentlemen would have explained to us both Extremes, with the Consequences that follow from each. But I own, I was mov'd to a kind of Indignation, when I perceived they made heavy Complaints of the Extreme of *Credulity*, but not a Word, of *unnecessary Criticism*, as if no one had ever fallen into this opposite Extreme.

They ought certainly to have told us, that Messieurs *Simon, Baillet, Du Pin, Fleury* in his Ecclesiastical History, not to mention divers others, have been severely handled and censured by Men of profound Learning and solid Erudition, perhaps not inferiour to theirs, for having rejected many things as certainly false upon Arguments merely negative, or of which we have not now positive, and convincing Proofs. It were no hard Matter to produce very many Instances of this kind. He that would be satisfy'd as to Particulars, may consult the above-nam'd *H. Honoratus* of *St. Mary*, who, in his three Volumes of the right Use of Criticism, has cited the Writers, by whom these Criticks have been blamed, and has pointed out the Places, in which *Baillet, Du Pin*, and these modern Criticks have been forc'd to contradict their own Rules of Criticism, sometimes receiving, and elsewhere rejecting disputed Facts and Miracles, according to their own Fancies and Prejudices, rather than according to Authority and Reason, and in Opposition to the Rules which they had prescribed to themselves. These Gentlemen tell us, with *Baillet*, in their *Preface*, *p. xii.* that they have not dissembled the Faults of the Saints. And they endeavour to justify this their Proceeding, by telling us, that *the Faults of the Saints are no Blemish to their Characters for Sanctity*. We shall take notice, when we come to Particulars, that in this they have out-done *Baillet*, and have expos'd the Faults of the Saints with blacker Colours, and worse Expressions, than their Author hath done. This may perhaps be partly attributed to their lofty and affected Style, not so consistent with that plain Simplicity, which *Baillet* recommends in writing the Saints Lives.

Of Miracles well attested.

They make an Apology, *Pref. p. xviii.* for the small Number of *Miracles* by them mentioned in these Lives of Saints. Some (say they) have observed, that Miracles were designed for the Proof of the Doctrine of Christ, not as Marks of Sanctity in the Persons by whose Ministry they were performed.

I have met with no Catholicks, but who own, that God hath performed Miracles by the Ministry of his Servants, not only to confirm the Truth of the Christian Doctrine, but also many times, to make known the Sanctity of his Servants. This seems to be the Sense of the Heads of the Church, when to prove the



the eminent Sanctity of those whom they declare Saints, and *canonize* as such, they examine the Miracles recorded, and duly attested in the History of their Lives: On which Account Pope Gregory IX. in his Bull on the Canonization of St. *Anthony of Padua*, Anno 1233. saith, “ That two Things are necessary “ that a Man may deserve to be esteemed a Saint in the Church Militant, a “ virtuous Life, and a Certainty of Miracles, *Virtus morum, & veritas Sig-* “ *norum, &c.*

But (say these Gentlemen) Miracles done in a Person's Life are no certain Proof of Sanctity. Granted they be not an infallible Sign, yet Miracles joined with an innocent Life, as the Pope above-mentioned said of St. *Anthony of Padua*, may be look'd upon as sufficient Proofs, especially when back'd by Miracles after Death, and by their Relicks.

These Gentlemen go on. *The genuine Acts of Martyrs*, say they, contain but few Miracles. This was first asserted by their Author *Baillet*, who, perhaps, may mean few, in comparison of a great Number, which he thinks have been forged and invented. Whatever be the Meaning of such Criticks, the Assertion is certainly false, as it appears by those Volumes of Saints Lives, put out by *Baillet* himself, by *Tillemont* in his Ecclesiastical Memoirs, and by the Lives publish'd by *Theodoric Ruinart*, highly commended, and look'd upon as genuine by the greatest Criticks, and of which these Gentlemen write thus, *Pref. p. vi.* We have a curious Collection of select Acts of Martyrs during the Heathen Persecutions, publish'd by *Dom Thierry Ruinart*, Anno 1689, reprinted at *Amsterdam*, Anno 1713. Now we need but read these genuine Acts in *Ruinart* to be convinced, that not a few, but a very great Number, and very extraordinary Miracles are recorded in those true and sincere Acts. See the Acts of St. *Felix of Nola*, which are also related, and allowed by *Baillet* and *Tillemont*, tho' not translated by these Editors into *English*, Jan. 14. See the Acts of St. *Polycarp's* Martyrdom, the most precious Monument of Antiquity, says *Baillet*, and which these *English* Translators call one of the most valuable Remains of Ecclesiastical Antiquity. *Baillet* indeed omits the Miracle of a Dove seen to come out of the Wound of his Body, tho' attested in the same Acts, and also, that a sweet Perfume diffus'd itself on all that were about him, and that a shining Brightness was observed in his Countenance. But as these Miracles are attested by the very same Authority, why are they omitted; especially since these Translators, as well as *Baillet*, had made this Promise to their Readers, *That whatever Miracles come recommended by unquestionable Authority, they are always allowed their Place in our Account?* But I shall have frequent Occasions of putting them in mind of the Breach of their Word, as to this Particular: For by comparing them, I have found, that they



they are much more afraid of mentioning particular Miracles, than even their Author *Baillet*.

See in *Ruinart* the Acts of St. *Perpetua* and St. *Felicitas*; of SS. *Parochus*, *Probus* and *Andronicus*; of St. *Theodotus* and *Seven Virgins*; of St. *Vincent* and St. *Romanus*, Deacons; St. *Theodore* Priest; St. *Bonofus* and *Maximilian*; St. *Saturninus*, St. *Sabas*, St. *Lucian*, St. *Ulalia*, St. *Agnes*, St. *Anastasia*. In all these see a Number of Prodigies and Miracles, which neither *Baillet* nor *Tillemont* have thought fit to reject. To omit many more, see St. *Gregory* furnam'd *Thaumaturgus*, as his Life is in *Baillet*, and in these Lives in *English*, November the 17<sup>th</sup>. These Gentlemen are pleas'd to tell us in the *Pref.* p. xix. "That the Incredulity of the present Age might pass for a tolerable Excuse in omitting even some true and undoubted Miracles. At least this was St. *Gregory* of *Nyssa*'s Way of Reasoning; for entering on the Life of his Sister *Macrina*, he professes that his Fear of exposing her Miracles to the Ridicule of the Incredulous, obliged him to omit them, tho' attested by his own Eyes. And certainly we can neither be too careful of maintaining the Veneration due to the Works of God, nor too tender of our weak and mistaken Brethren, whose Conversion we are obliged to facilitate by all lawful Means, and make all Condescensions in their Favour, by which the Truth is not prejudic'd."

But here I cannot enter into the Way of Thinking of these Gentlemen, according to that their thread-bare Expression, which they seem to apply sometimes very improperly. The Incredulity of the Age can be no sufficient Plea to those who undertake to write the Lives of the Saints for not producing Miracles attested by authentick Records, and from Authorities which cannot reasonably be doubted of, tho' no Catholics look upon such Miracles as of Divine Faith, and infallible Authority.

First, neither these Gentlemen, nor *Baillet*, ought to have omitted them: Because the Omission of such Miracles is directly contrary to their Promise in the foregoing Page, where they told us, that *whatever Miracles come recommended by unquestionable Authority, are always allowed their Place in our Account.* *Baillet* made the same Promise in his Advertisements, p. 120. *I engage myself not to omit any (Miracles) that are supported by good Authority.* And he gives us the Motive of his Non-omission in his Preliminary Discourse, p. 84. N° 84. *True Miracles*, says he, *are no small Ornaments in the Life of a Saint, whose Ministry God hath made use of to perform them, and I have endeavoured not to pass over any one of this kind.*

Secondly, Men of Learning and Judgment, whether Catholics or Protestants seek for Truth, for what is certain; and where an absolute, and an infallible



fallible Certainty cannot be found, for what appears most probable, and credible: And as they have Reason to blame and complain of such, as would impose upon them with false Stories, forged Legends, pretended Miracles, and the Belief of Facts without sufficient Grounds; so they have Reason to complain of it as an Injury done both to Truth and the Readers themselves, when they, who undertake to write Histories, leave out remarkable Facts, which have been well attested, and which cannot be question'd without Rashness and Imprudence.

The learned and judicious Critick Mr. *Tillemont*, *Tom. IV. p. 226.* in the Life of St. *Felix* of *Nola*, gives us a Rule of Criticism, which, as *P. Honoratus* takes notice, *Tom. I. Part II. p. 30.* ought to be followed by all true Criticks: “As, says he, great Miracles, when related by People of little Authority, ought to be more suspected, the more rare and extraordinary they are; so, on the contrary, they ought to be received with greater Respect, as Proofs of the Almighty Power of God, when they are authoriz’d, and deliver’d by Persons, whose Testimony we cannot reject without Rashness and Imprudence;” or, as he expresseth it, without being guilty of a Crime, and an Extravagance: *Sans Extravagance, & sans Crime.*

Thirdly, This Rule must stand good as to Miracles in the Lives of Saints. We cannot question the Almighty Power of God, who is the only Author of all Miracles: And our Blessed Saviour has foretold that his Disciples should do even greater Miracles than he had done. Again, *Matth. xvii. 19.* he tells his Disciples, *I say to you, if you have faith as a grain of mustard-seed, you shall say to this Mountain, pass from hence thither, and it shall pass; and nothing shall be impossible to you.* These Principles and Promises being own’d as infallible; the only Question to be made by any Christian, is, whether such Miracles come recommended to us by unquestionable Authority, and attested by such Authors and Witnesses, to whom we cannot refuse Credit, and a human Belief, without Rashness and Imprudence: As even in Matters of profane History, it would be a kind of Madness, not to believe that *Cæsar* overcame *Pompey*, that he was murder’d in the Senate by *Brutus* and others, upon the sufficient Testimony of profane History.

Fourthly, On this Topick of Miracles, I beg Leave to take notice, with the learned Bishop of *Meaux*, *Bossuet*, in his first pastoral Instruction on the Version of the New Testament by Mr. *Simon*; that such new Criticks think they shew themselves Men of better Sense, by not giving Credit to so many Miracles. Nay, they look upon such, as Men of a weak and low Genius, of an old-fashion’d Taste, who can take any Pleasure in reading of Miracles, and under Pretence: that



that many false Miracles have been recorded, they are for rejecting all, unless it be those in the Holy Scriptures.

Fifthly, They are for saying nothing of such Miracles, out of *a tender Regard for our weak and mistaken Brethren, whose Conversion we are obliged to facilitate by all lawful Condescensions*. I own it, when they are necessary or profitable. Grant, O Lord, that I be always willing, as I hope I am, to lay down my Life for the Conversion and Salvation of our mistaken Brethren. But is this such *a tender Regard* as they insist upon? Is this here mention'd, such a Condescension, as they can, or do expect from us? I can scarce believe it. For (1.) The Belief of such Miracles is not offer'd to them as an Article of Faith, or Terms of our Communion. (2.) We profess with them to disclaim all groundless Facts, and pretended Miracles that have been related, and are not sufficiently attested: Can they reasonably require any more? (3.) They are not desired to believe the Miracles proposed, even with a human Belief; unless they appear to their own private Reason, so fully attested, that it would be an Imprudence and Rashness not to give Credit to them: Can they desire a greater Condescension? (4.) Both they and we agree, that none of these miraculous Facts surpass the Almighty Power: Therefore both they and we allow them possible. And when we have certain Proofs that God hath wrought them, we give Credit to them as certain. But when the Testimonies and Authorities concerning them are no more than probable and doubtful, we may reject them, or receive them as probable. This is all the Condescension that in reason they can expect from us. (5.) Such a Condescension, as leaves every one to credit nothing but what they see with their own Eyes, hear with their own Ears, or which fall under their Senses; is not this a Means, at least, to make them lose the Divine Faith of all Things invisible, and of all Things above the Reach of our weak Senses, and blinded Understanding? Whereas, *Faith*, says the Apostle, *is the substance of things hoped for, a conviction of things that appear not*. (6.) In fine, I may conclude this Point of Miracles with the Words of a learned Author, *Thomasin*, of Feasts, *Lib. II. c. 21*. “ Miracles, says he, are not Articles of Divine Faith, but at the same time are not to be rejected by wise and sober learned Men. The reading the Works of St. Cyprian, St. Augustin, St. Ambrose, St. Jerome, St. Gregory of Nyssa, St. Basil, St. Athanasius, will not permit us to doubt, but that themselves gave Credit to miraculous Facts attested in that Manner. St. Augustin has related Miracles full as incredible as any. And 'tis much to be fear'd, that to pretend to be Men of better Sense, than Augustins, Hieroms, Gregories, and the most ancient Fathers of the Church, is the Effect of a most dangerous Pride.

But



But they are pleas'd to tell us, that to omit great Miracles was *according to the Way of Reasoning of St. Gregory of Nyssa*. It's certain this was not his general and constant Method; the contrary is evident by his Works, especially in the Life he wrote of *St. Gregory Thaumaturgus*; in which he has related a vast Number of extraordinary Miracles. *At least*, say they, entering on the Life of *his Sister Macrina*, he professes, *that his Fear of exposing her Miracles to the Ridicule of the Incredulous, obliged him to omit them, though attested by his own Eyes*. I must be forc'd to tell these Gentlemen, that here are as many Mistakes as Lines. (1.) The Words they would hint at, are not upon *entring upon her Life*, but at the very End, after a very long Epistle of fourteen Leaves in Folio, *Tom. II. from p. 177, to 204*. (2.) He does not speak of Miracles that could be *attested by his own Eyes*, as they are pleas'd to express it: On the contrary, *St. Gregory* in the same Epistle, *p. 188*. acquaints us, that he had not so much as seen her for eight Years before he came to her Monastery, when she was a dying, a considerable Distance from *Nyssa*. (3.) In that Epistle he relates many Miracles in particular, and speaks of very many in general Terms; as a Preservation of Corn in the Time of a Famine, when, tho' distributed, the Granaries remained as full as before; the curing of Diseases; casting out of Devils; the Predictions of future Things; all by his Sister *Macrina*, as, faith he, it hath been made certain and evident to those, who have made a diligent Examen, tho' the Facts seem incredible to those, who being addicted to the Flesh, know not, that the Distribution of Gifts is made according to the Proportion of Faith. Wherefore, lest they be offended who have little Faith of the Divine Gifts, I will pass over those more sublime Miracles, looking upon it sufficient to conclude my History with those I have already mention'd: ἀρκούν ἡγούμενοι τοῖς εἰρημένοις περιγεῖναι τὴν περὶ αὐτῶν ἰσορίαν: Where he not only finisheth his Letter, by taking notice of the want of Faith in those who may read what he writes, who might some of them be truly Heathens and Infidels, but also because he judges the Account he had already given sufficient. And it is very likely he might think it to little purpose to mention more extraordinary Miracles, and spiritual Gifts bestowed on his Sister; which he could only pretend to have from Women in that Monastery, and not, that he was an Eye-witness of them, as it is here falsely pretended.

These Gentlemen, who are so zealous for the Omission of Miracles, go on with these Words: “ To what hath been said on this Head, we must add, “ that the Church venerates several Saints, and those of the first Rank, without being able to produce one single Miracle perform'd by their Hands. “ We have no Account of any done by the Blessed Virgin, and are expressly



“ told in the Gospel, that *John* the Baptist wrought none. The same may  
 “ be observ’d of *St. Cyprian*, *St. Augustin*, and several others. ”

Their way of Reasoning is no better than the aforesaid way of Thinking. Does it follow, that because the Church venerates divers great Saints, of whom we read no Miracles, that therefore, when Miracles have been related by undeniable Authority, and attested by Witnesses, to whom it would be the greatest Imprudence not to give Credit, that then it is not proper, nor convenient, that they, who write the History of their Lives, should mention them? This is a Sophism, that does not seem to deserve a serious Answer. Are not faithful Historians to relate Facts which illustrate so much the Lives of those whom they undertake to write, and are a moral Evidence of their Virtue and Sanctity? And, on what Account did they and *Baillet* promise to omit no Miracles, which came recommended by unquestionable Authority; or, as *Baillet* said, supported by good Authority; but to allow them always a Place in their Account? Did not *Baillet* also tell us, that *Miracles are no small Ornament in the Life of a Saint, whose Ministry God made use of to perform them: and therefore he would not pass over any one of this kind?* Is this Omission conformable to the great and excellent Rule of Criticism, which we mention’d out of the learned *Tillemont*? If some of the greatest Saints might challenge our Veneration without any particular Mention of Miracles in their Lives, must undeniable Miracles, that are recorded of others, be pass’d over in Silence by their Historians in our Days? The Blessed Virgin, without any particular Miracle, may challenge the highest Veneration from all Christians, as being chosen to be the Mother of God, of whom the Angel bore witness, that she was *full of Grace*, and consequently of Sanctity. But were no Miracles wrought in her Favour, if not by her? What was it to be visited in that Manner by the Angel *Gabriel*? What was it to be both a pure Virgin, and the happy Mother of God? For the Holy Ghost to over-shadow and protect her Virginity? For the Angel to order her Flight with her Divine Son into *Egypt*, and again her Return into *Judæa*? not to mention other Circumstances in the Gospel. The Evangelist says indeed of *St. John* the Baptist, *that he did no Miracle*; that is, such as were so frequently performed by our Saviour Christ, by healing the Sick, the Lame, the Blind, &c. But Miracles were also wrought in Favour of *St. John*. An Angel foretold his Birth, when his Parents were naturally past the Age of having a Child: He leapt miraculously in his Mother’s Womb, *Luke* i. 41. His Name was reveal’d both to his Father and Mother before his Circumcision: He was foretold to be the Prophet of the most High: By a Revelation from Heaven he knew our Saviour Christ, when he came to him to be baptiz’d. All these Things were miraculous; besides



sides his Life was a continual Practice of Sanctity, and he died a Martyr. So did St. *Cyprian*: Whose eminent Sanctity appears by his Life written by his Deacon *Pontius*, who also relates a Vision or Revelation, which St. *Cyprian* had of his Martyrdom. Every one knows the miraculous Conversion of St. *Augustin*. See his Life in the 10<sup>th</sup> Tome of the new Edition, *Lib. II. c. 5. p. 50.* from that Time he liv'd and dy'd a Saint: And a little before his Death, *Possidius*, who writ his Life, tells us, *Lib. VIII. c. 11. p. 490.* that he cured a sick Man; upon which the Editors of his Life write thus: “ It hath pleased the Divine Clemency by this Miracle, which God wrought by him at the End of his Life, to leave us a seal'd Certificate of the Sanctity of his Life, and of the Doctrine and Piety of his Writings. ” But, in short, the Question is not whether Miracles be absolutely necessary for a Person to be honour'd as a Saint; but whether the late Criticks are to be commended, for leaving out a great Number of Miracles, which they found well attested by the Writers of their Lives, whose Authority ought to be look'd upon as unexceptionable.

What I have touch'd upon in the *Preface* of these Saints Lives in *English*, sufficiently shews, that the *Preface* itself is collected from *Baillet*, as is the whole Work. I have read all those Lives in *Baillet*, which are put out in these *English* Volumes, with which I have compar'd them; and with Submission to better Judges, I think we find a just Character of *Baillet* in *P. Honoratus* of St. *Mary*, *Tom. I. Part I. p. 6.* “ The Work, says he, would be excellent in its kind, were not his Criticks so shocking and bold, his moral Entertainments so empty and dry, his pious Reflections so few and rare, and the Work is generally so swell'd and stuff'd with historical Relations, which neither suit with the Capacity of very many, nor are profitable for many others, who in reading the Lives of the Saints, propose to themselves their own spiritual Profit, and Advantage. ” No wonder if the same Defects are found in these *English* Editors, who have copied from *Baillet*. I can assure the Reader, that before I met with this Character in *Pere Honoré*, both I and others with whom I discours'd about them, had observ'd the very same, and that we look'd upon them as Faults; that is, not only the unnecessary Criticisms and Omissions, but a great Want of such *suitable Reflexions* as they promise in the Title, and what every pious Reader chiefly seeks for in such Entertainments; with a great deal of tedious History, neither adapted to the Design of such Books, nor to the Capacity of ordinary Readers.

In the mean time Mr. *Baillet*, by the Account we have of him in *Moreri* and others, was a Man of a vast and profound Reading, in Labour and Study



indefatigable, I have not heard the like Character of those who publish'd a Part of his Labours in *English*: No Wonder they have some Faults, with which *Baillet* cannot be charged; I do not mean only a great Number of shameful *Errata* in the Press, not mark'd and corrected, but an affected Style, and studied Expressions, which rather disturb and divert the Mind of the Reader from pious Affections, and which many times make both the Sense and Construction obscure, as I shall take notice in these *Remarks*. *Baillet* tells us, that he avoided a pompous pedantick Style, which may be found in the figurative Expressions of profane Orators. And in such a Subject as this of the Lives and Actions of the Saints, *Baillet* commends a plain and familiar Simplicity, less affected, but more moving and *affecting* the pious Readers. In the first Page of their *Preface* they tell us, *In the first Ages of the Church, when Martyr and Christian were the same*. This, when examin'd, is more than can be said with Truth; in the three first Ages, and till *Constantine's* Time, there were many Persecutions against the Church, and a very great Number suffer'd Martyrdom, on which Account see Mr. *Dodwell* fully confuted by *Dom. Ruinart* in the long *Preface* to his first Tome; but as Mr. *Bosquet* the learned Bishop of *Meaux* observes in his Treatise upon the *Apocalypse*, the Divine Providence never permitted those Persecutions to last for many Years: The Faithful frequently enjoyed a Peace, and in many Places a comfortable Liberty; thousands and thousands of Christians were never put to severe Trials from Persecutors, so that 'tis an extravagant Hyperbole to say, that in the first Ages Martyr and Christian were the same.

Of authentick Records.

Before I put an End to these Remarks on the *Preface* and *Title*, I cannot omit the bold *Title* of this Work, *The Lives of Saints of the whole Year collected from Authentick Records*. This sounds great indeed; and I have not found any Writers, or Compilers of the Lives of Saints, who ever durst say, that all the Lives they undertook to give us an Account of, were from *Authentick Records*. This may be said of some Particulars, but not of all in general. Their Author *Baillet* us'd much greater Caution in the Title he put to his Saints Lives. He only pretends to give us the Lives of Saints *composed* or drawn from what remains, or is now extant in the most authentick, and the most assured, or best attested in their History. *Baillet* may acquit himself of his Promise; but they must fall short of theirs, as shall be shewn, when we come to Particulars. It must appear how frequently they have followed Accounts, which in no sense can be called *Authentick*; nay, which they themselves, in the Account they have given of their Authors and Authorities, own and confess are not Authentick. *Dom. Theodorick Ruinart* collected what he could find of the Acts of the Martyrs only of the first Ages, (the most valuable



uable Piece of this Kind) yet he durst not warrant them all for Authentick, but calls them the sincere and select Acts of the first Martyrs, *Acta primorum Martyrum sincera & selecta*. Parisiis, Anno 1689. But divers of the new Criticks will not allow all the Acts in *Ruinart* to be Authentick; of this Number they have judg'd some of them to be *doubtful*, others to be *supposititious*, *corrupted*, and *fabulous*. This is the Censure of *Dupin* and *Arnaud* on the History of St. James of Jerusalem, of which see *Tillemont* labouring to defend *Hegesippus* in *Eusebius*, Tom. I. p. 632. *Tillemont* rejects the Acts of St. *Lucian* and *Martian*; *Baillet* questions the Acts of St. *Vincent* the Deacon. See *P. Honoré*, Tom. I. Part II. p. 9. & seq. The Word *Authentick* is taken in different Senses. These Gentlemen would have obliged the Publick very much, had they told us in what Sense they understood *Authentick* in the Title of all their Volumes. But they leave the Reader to guess, or to take it in what Sense he pleases. They would be more pardonable, if their Title could be justified in any Sense; which cannot be, as will appear, when we come to examine all these Lives.

In their *Preface*, p. 2. when they speak of the *Martyrs* only, not of the Saints in general, as their Design rather requir'd, they tell us, that *the Acts of the Martyrs were of two Sorts; the one compos'd on the Spot, the others drawn up after their Death, &c.* What they would tell us, would be of greater Satisfaction to the Readers, if given somewhat more clear, and in a fuller manner, than they have done; and therefore I shall here transcribe the Division, and five different Classes of these Acts from *P. Honoratus* of St. Mary, and from *Ruinart* himself, whose Collection this Distinction chiefly regards.

The first Class comprehends only the *Original Acts*; which were Examinations, and, as it were, Trials taken in the Courts of Justice by proper Officers appointed, commonly call'd *Proconsular* or *Presidial Acts*; because taken by *Proconsuls* or *Presidents*, who were Governors and Judges in such Places and Provinces. These Acts usually contained little more than the Questions put to the Martyrs by the Governors, and their Answers. The shorter they are, the Criticks look upon them to carry greater Marks of their being genuine, and free from Additions which might be made afterwards. The Christians endeavoured to procure Copies of those Acts, for which sometimes they paid good Sums of Money. According to *Ruinart*, we have extant to this Day, in their primitive Purity, sixteen or seventeen of these valuable Monuments of Christian Antiquity. Their Names may be seen in *P. Honoré*, Tom. I. Part II. p. 4.

The second Class placed among the *Original Acts*, are those that were written by the Martyrs themselves, when they had the Convenience of doing it; where



where they set down what they and their Companions had suffered for the Faith, as St. *Perpetua* and *Felicitas*, and some others; and the Christians sometimes added their following Sufferings. Among these are placed what St. *Ignatius* hath left us of his own Sufferings, in his Epistle to the *Romans*, and what St. *Denys* of *Alexandria* relates of what he had undergone, in his Letter to *Fabian* Bishop of *Antioch*.

The third Class comprehends what were written by the Christians, who were present at the Trials of the Martyrs, or what they had from Eye-witnesses presently after the Death of such Martyrs. These may be also reckon'd among Originals. We have eleven or twelve of such Pieces, of which see again *Pere Honoré*, p. 5.

The fourth Class are Acts taken immediately from the Originals, in which, are omitted the exact Form of their Trials in the Courts, and to which are added some Reflections by those who writ these Acts, and what they could learn from such as liv'd in those Places in the Time of the Persecutions. In this Manner were those Acts recorded, of which there are about twenty-five in *Ruinart*. See *Ibid. Honoratus*, p. 5. These may well enough be call'd *Authentick*.

There is yet a fifth Class in *Ruinart*, which are only Acts from Ecclesiastical Writers, who have given us an Account of the Sufferings of the Martyrs in their Homilies, Panegyricks, or Hymns, from a constant Tradition, witness'd in good Authors, which *Ruinart* calls, *Martyrum gesta ex Patrum Homiliis*. A very considerable Part of *Ruinart's* Collection are of this Kind. In his whole Collection are about one hundred and six Acts, of which fifty-two are of this Sort. These in the 4<sup>th</sup> and 5<sup>th</sup> Classes, tho' not to be call'd *Authentick*, in the highest Sense; that is, when *Authentick* and *Original* are taken for the same; yet they may be call'd *Authentick*, as the Word is divers times used; that is, such as may be safely credited, and which we cannot reject without Imprudence and Rashness. In all these five Orders of Acts are found some Difficulties and Disputes about the *Times*, or *Places*, or *Names* of the Martyrs, which are not such, as can hinder them from being look'd upon as *true* and *sincere*. *P. Honoré* takes notice, p. 7. That besides those in the Collection of *Ruinart*, the Learned have found out Acts of Martyrs in the Homilies and Writings of the Fathers, that seem of equal Authority, and which would make another Volume. We cannot doubt, but a great many Acts of the Martyrs in the first Ages, which had been faithfully written, and carefully kept by the Christians, are now lost. This could not but happen by divers Accidents, to which Manuscripts were liable, before Printing had multiplied and dispersed the Copies. And in the Time of Persecution, at least under *Dioclesian*, the Christians were commanded, under Pain of Death, to  
give



give up the Scriptures, and all Books of Christian Religion. But tho' all the *select* Acts of the Martyrs in *Ruinart* may in some Sense be call'd Authentick, meaning no more than *true, faithful, worthy of Credit, and well-grounded*; yet *Ruinart*, with good Reason, did not think fit to call them *Authentick*; because those (at least of the 4<sup>th</sup> and 5<sup>th</sup> Class) are not, properly speaking, *Authentick*: How then, with any tolerable Propriety of Speech, can all the Accounts we have of the Saints Lives, throughout the whole Year, in *Baillet*, or in his Followers, be said to be *collected from Authentick Records of Church-History*; especially since both *Baillet* and they, in express Terms, own a great many of these Lives, and the Facts, which they themselves relate, to be taken from Authors and Writings, which are not *Authentick*, even in their way of speaking, as I shall have occasion to shew from their own Words? I might also ask why they add, *authentick Records of Church-History*: For tho' in some Lives they give the Readers a great deal more of Church-History than seems proper for their Design, yet a great many of the Lives are taken only from the Writings of some private Authors: which Writings cannot be stiled Church-History. *Baillet* only said *in their own History, dans leur Histoire*; not *dans l'Histoire de l'Eglise*; which is quite different. So that the Title in all the four Volumes seems an Imposition on the Reader in all its Parts; the much greater Part of these Lives being neither *collected from authentick Records*, nor from *Church-History*; nor the whole interspersed with suitable Reflexions.

## S E C T. II.

### REMARKS on the FIRST VOLUME.

OUR *English* Translators begin with the moveable *Feasts* and *Fasts*, which are to be found much more at large in the fourth Volume of *Baillet*. This Part seems better perform'd to me, than the Saints Lives; with less Obscurity, and fewer *Errata*, which are so numerous and so considerable in all the Volumes.

Page 2. *It was on this Day (Sunday) that the Apostles were assembled, when the Holy Ghost descended.* This seems to me the true Opinion; yet this is not altogether certain, as *Tillemont* has shewn against *Lamy*. And *Baillet* on the moveable Feast of *Pentecost*, Tom. IV. p. 127. does not think the Holy Ghost descended on a *Sunday*; so that it had been better, perhaps, to have added, *according to the common Opinion*; or with some Words to this Sense. I  
was



was glad to find that these Gentlemen us'd the Name of the *Holy Ghost*, rather than of the *Holy Spirit*, according to some late Reformers: And according to whom we must change the Words, which all Catholicks in *England* have been taught from their Childhood, signing themselves with these Words, *In the Name of the Father, and of the Son, and of the Holy Ghost (not Spirit.)*

Page 8. Adam, *where are you?* not, *where art thou?* As in all *English* Translations hitherto, both Catholick, and Protestant. To apply the Word *thou* (unless by way of Contempt) is against the nice Taste of these Gentlemen. I am told they say, it stinks strongly of the Quaker: Therefore in a late Catechism said to be put out by these same Translators, they are for teaching Children a handsomer way of reciting the Lord's Prayer, and say, *Our Father who are in Heaven, sanctified be your Name: may your Kingdom come. &c.* From such conceited Novelties of new pretended Criticks, the Lord defend us. They have also reform'd the *Hail Mary* on the 25<sup>th</sup> of *March*, p. 355. *Hail you who are full of Grace. The Lord is with you, &c.* They have generally taken this Way of translating *you* not *thou*, as on *St. Peter's Day*, Tom. II. p. 535. *If it be you, command me to come to you.* So also on *St. Mary Magdalene*, Tom. III. p. 85. and Tom. IV. p. 358. Christ says to *Martha*, *Did I not tell you, &c.* which may make the Sense of the Text ambiguous, whether he speaks to *Martha*, or also to others there present. But I take notice, that in one or two Places they forget to banish this downright Quakerism, as they would have it look'd upon: For on *St. Polycarp*, Vol. I. p. 88. they translate *dabo tibi, I will give to thee*; and *sed dives es, but thou art rich*; nay, they make *St. Polycarp*, in the Prayer at his Death, say, *thou Almighty God, I give thee thanks, &c.* However, Tom. II. p. 278. they will not make *St. Gregory Nazianzen* say *thou* to an Assasin, who came to murder him; but, go in Peace; *God preserve you.* It seems pleasant enough, that they durst not make *St. Hilarion* say *thou* to his own Soul, Tom. IV. p. 100. Depart, my Soul; *Do you fear Death?* &c. In like manner they make *St. Theodore* say to himself, *Alas, poor Theodore, What good will it do you to be great?* However, their Author *Baillet* does not stick to make *St. Hilarion*, Tom. III. p. 324. say to himself. *Que crains tu? What dost thou fear, &c.*

Page 12. *The Apostasy, and other Vices of the first Founders of our Holy Religion.* They mean the Fears and Doubts, in which the Apostles and Disciples were, betwixt the Death and Resurrection of their Master; when some of them said, Luke xxiv. 21. *We hop'd that he was to have redeemed Israel*; where they seem to have lost those former Hopes, and that at that Time they knew not what to hope for, or what to believe. However, this of *Apostasy* (by which is express'd a total falling off, and Renunciation to what they had believ'd)



seems a Term much too harsh to be apply'd to the Circumstances in which they were for a Day or two.

Page 31. *We have already spoken of the Holy Cross in its proper Place.* These Translators take these Words from their Author *Baillet* on *Good Friday*, speaking of the Wood of the Cross, *Art. 2. p. 246. Tom. IV.* *Baillet* might say this with Truth; because in his Volumes publish'd before, he had spoken of the Invention and Exaltation of the Holy Cross, &c. and reserved the Moveable Feasts to the fourth and last Volume. These Gentlemen forget, that they have chang'd the Order, beginning first with the Moveable Feasts before the first Volume, which makes it false for them to say *we have already spoken*, &c. They are only to speak of this hereafter in their second and third Volumes, in *May* and *September*.

Page 39. In the Year 589. *The Tiber overflowing Rome, laid the whole City under Water.* These Gentlemen love thus to express Things in the strongest Terms. But how could *the whole City*, built upon Seven Hills, be thus laid *under Water*? Their Design was to translate their Author *Baillet*, who on the *Rogation Days*, *Tom. IV. Part II. p. 89.* says, *l'Inondation du Tiber qui pensa abimer Rome*, &c. This may be understood of a great Inundation in *Rome*; but not so as to lay the whole City under Water.

*Ibid.* *To secure our present Life therefore*, &c. Somewhat obscure. They would have done well to have express'd what Life they meant; to wit, the Life of our Soul, or the Life of Grace, by avoiding the Death of mortal Sin.

Page 40. *ALCINUS* (it should be *Alcimus*) *Avitus*, one of our Saint's Successors, &c. Our Saint, in this Place, seeing they are not now writing the Life of St. *Mamertus*, seems improper and obscure: They had better have followed *Baillet* to the Letter, who has *Alcime Avit un de ses Successeurs*, one of his Successors.

Page 43. *This great Event (of the coming of the Holy Ghost) is to be consider'd as the End of the Incarnation of the Son of God.* They should have told their Readers in what Sense, the Coming of the Holy Ghost may be call'd the *End* of Christ's *Incarnation*: For the End of his Incarnation was properly God's Glory by the Redemption of Mankind.

## JANUARY.

Jan. 1. **T**HE CIRCUMCISION, p. 1. *Christ's Birth expos'd him to all the Necessities, which attend human Nature in general.* It should be express'd more exactly, as in their Author *Baillet*, *a toutes les Necessitez naturelles*,  
D



relles, to all the natural Necessities; to exclude the Necessity of being born in Original Sin, and liable to involuntary Temptations, &c.

Ibid. It was necessary that he should receive this Seal of Circumcision; far from exact. This was not necessary.

Jan. 3. St. GENEVIEVE. The Account of the Authorities they bring for this Life, are so short and obscure in the English Editors, that by them no one can know, from whom they chiefly take the History of her Life. One would think it was chiefly and mostly from *Constantius* in the Life of St. German; but that's a Mistake. A very small Part of her Life is out of *Constantius*: The much greater Part is out of that anonymous Author, who may be read in *Surius*. *Baillet* in his Account of the Authorities, is much fuller and clearer; and yet is blam'd for such short Accounts, that they can be of very little Use. The English Translators leave out a great many particular Miracles written by the same Author; from whom they relate other Things of her, which *Baillet* does not omit in the Life of this French Saint, Patroness of Paris.

Jan. 5. St. SIMEON STYLITES. The English Translators, as well as *Baillet*, tell us, a great Part of his Life is from *Theodoret*, who was either an Eye-witness, or had the Facts from unexceptionable Witnesses; the rest was from one *Anthony* his Disciple. But *Baillet* says, we are not certain whether we have that, at least as it was written. Now the English Writers never let us know what they take from *Theodoret*, who is of far greater Authority, than what they have from the other, call'd *Anthony*, whose Work, at least, is not so Authentick. The same Uncertainty is in most Lives in this English Edition, whereas *Baillet's* Custom is to mark the Authors in the Margin. The English Writers say nothing of some particular Miracles, which are in *Baillet*; and both they and *Baillet*, pass over a great many Miracles recorded by *Theodoret*. Now either *Theodoret* is to be look'd upon as Authentick in what he relates of St. Simeon, or he is not: If he is not, they contradict the Title of their Book, in pretending to give us the Lives of Saints from Authentick Records of Church-History: If this his History is Authentick, and recommended by unquestionable Authority, both they and *Baillet* have broke their Word in their Prefaces, by omitting a great many Miracles; having promised, that whatever Miracles came by such Authority, should always be allowed a Place in their Account. It may suffice to have produc'd this Argument once, which might be brought against them in above half of the Lives in all the four Volumes, and which they cannot answer.

Jan. 6. The EPIPHANY, &c. We must ask these Gentlemen why they make no mention at all, with *Baillet*, of that Miracle, by which, in many Places, on this Day, even in St. Epiphanius's Time, the Water out of some Fountains



Fountains and Rivers turned into Wine, or had the Taste of Wine. St. *Epiphanius*, Hær. 5. declares, that he himself, and several of his Acquaintance, had tasted of it in different Places. He testifies it by his own Experience; and 'tis but just, says *Baillet*, to give Credit to him in this Point, as some Protestants do, particularly *Causabon*. See *Baillet*, p. 78. Now either St. *Epiphanius* in what he witnesses of his own Knowledge, is to be esteemed Authentick, or not, &c.

Jan. 7. St. LUCIAN. His Life is in *Ruinart* taken solely out of a Panegyrick of St. *Chrysostom*, Tom. II. p. . One would think by the Authorities cited by these *English* Writers, that they had taken all out of St. *Chrysostom*, with some few Things out of *Eusebius* and St. *Hierome*: But upon Examination, they have taken a Part out of those Acts, which *Baillet* says have pass'd thro' the Hands of *Metaphrastes*, and are of no Weight: As what they relate of *Pancratius* betraying him, &c. Is this taking all from Authentick Records? They omit to mention those particular Torments, which are in St. *Chrysostom*, and what is in *Baillet*, as to Relicks being thrown up by the Sea at *Drepano*. Why are these omitted? Under the Pope St. *Agatho*, Anno 680. they tell us, *Syria*, *Palestine* and *Egypt* were under the Dominion of the *Turks*. I believe the *Turks* were not Masters till many Ages after. See *Moreri*. They mean the *Saracens*.

Jan. 12. St. BENNET BISCOP. These Translators of *Baillet*, p. 4. say, that till his Time, neither *Stone Buildings*, nor *Glass Windows* were known in England. This seems to me a Mistake. I have not found the Words in *V. Bede*. But *Baillet*, p. 140. only says, that there were then in England few Churches and Chapels built of Stone, and that he introduced the Use of Glass painted with Historical Facts; *l'Usage des Vitres Historiques*.

Jan. 14. St. HILARY. His Life, say these Gentlemen, written by *Fortunatus*, that is, says *Baillet*, not till the 7<sup>th</sup> Age: Nor is it certain whether it was by *Fortunatus*, or his Successors. *Baillet* says, that the Work is imperfect; and he is thought to have augmented, and paraphras'd some Writings of his Life. Yet according to the *English* Writers, the Life they give must be from Authentick Records. *Baillet* in the History of the Veneration paid to him, says, that whole Books were written of his Miracles. These Gentlemen make no mention of them, even in general.

Jan. 15. St. PAUL HERMIT. His Life was written by St. *Jerome*. *Baillet* and they would not omit, that some Criticks have imagin'd St. *Jerome* invented this to exercise his Style and Wit, but they reject this groundless Story. The *English* Writers omit the Stories of St. *Anthony* meeting two Monsters that had something of a human Shape, and even that Miracle, that two Lions



came and made a Hole for St. *Anthony*, in which he buried the Body. Is not St. *Jerome* an Author Authentick enough?

*Jan. 17.* St. ANTONY. His Life was written by St. *Athanasius*, and is own'd to be genuine. By the Table of their Authorities, one might conclude they had made use of St. *Athanasius* only; which if they had done, and not given us an Abridgement or Contraction of *Baillet*, their Readers would have met with a great deal of moving Instruction and Edification, which is wanting in this *English* Edition. 'Tis true the Life is very long in St. *Athanasius*, but so fill'd with Lessons of Piety and Christian Perfection, that they had much better have contracted divers other Lives, where there's nothing but merely History (without Devotion) which might have been left out. Certainly we have in this Life, as written by St. *Athanasius*, incomparable Instructions how we ought to fight with, and may conquer the greatest Temptations raised by the Devils, in that long Exhortation, which St. *Anthony* gives to his Monks at their Request, from Num. 16. to 44. in *Greek* and *Latin*, in the new Edition of the Monks of St. *Maurus*, Tom. I. from p. 808. to p. 829. Nor should these Gentlemen have omitted St. *Anthony's* Speech in his own Words to the Philosophers of *Greece*, (from Num. 72. to 81. and from p. 849. to 855.) who valued themselves on their Wisdom and Learning, and return'd admiring when he had fully confuted them: How could they at least (if they ever read this Life) omit the Conclusion of St. *Anthony's* Discourse with the said Philosophers? I cannot even here leave it out. “ Behold, said St. *Anthony*, Persons here possess'd with Devils. Either with your Arguments, and  
“ by your Art Magick, if you are able, call upon your Idols to cure these  
“ Men, or leave off contending and disputing with us. Having spoken thus,  
“ he call'd upon Christ, and made the Sign of the Cross, twice or thrice over  
“ the possess'd Persons, ἐσφράγισέ τε τὰς πάχονας τῷ σημείῳ τῆς σταυροῦ δεύτερον καὶ  
“ τρίτον, and presently the Men stood up cured and sound of Mind, and  
“ giving Thanks to God. Then the Philosophers were astonish'd with Ad-  
“ miration of the Miracle, and at his Prudence: To whom the Saint said,  
“ Why stand you admiring? We do not these Things ourselves, but Christ  
“ performs them by those who believe in him: Believe also you yourselves,  
“ and you will see that they are not done by any vain or artificial Words of  
“ ours, but by a Faith working by Charity in Christ, which if you have once  
“ obtained, you'll no longer seek Arguments of Words only, but will judge  
“ it sufficient to have Faith in Christ. Hitherto, says St. *Athanasius*, are  
“ the Words of *Anthony*. But they struck with Admiration, embraced the  
“ old Man, and went their ways, acknowledging the good they had received  
“ from him.



I must again put these empty Writers in mind, that they omit a vast Number of particular edifying Miracles related by St. *Athanasius*, contrary to their Promise when they own *these Records were Authentick*.

I cannot admire their affected manner of expressing Things both elsewhere and here, p. 54. “ A Zeal, say they, so extraordinary in so young a Person, gave much Uneasiness to the Enemy of Man’s Salvation, who therefore thought now it was high time, to divert him from a Course so contrary to the Interests of his infernal Kingdom. He employed those Arms, which seldom fail, when directed against Persons warm with Youth and Pride. But *Antony* stood like a Rock lash’d by the Waves; still an Overmatch for his Adversary.” The Reader’s Attention is more apt to be carried away with fine Words, than mov’d to Devotion and Imitation.

This puts me in mind of some other out-of-the-way Expressions; as when Tom. II. p. 307. of *Boniface*, who had liv’d in the Habit of Fornication, they tell us, when he had left his Lady *Aglæ*, a famous Courtesan.—And some Pages after on St. *Denisa*, sent to a House of Debauchery to be depriv’d of her Virginity. The two Libertines, say they, had labour’d in vain, and till Midnight, &c. p. 258.—On St. *Scholastica*, Tom. I. p. 158. she desir’d of St. *Bennet* to give her the Satisfaction of that Night with her, they might have said, of that Night’s pious Conversation.—On St. *Elizabeth* having several Princes offer’d her in Marriage, but *Denis*, say they, was the happy Man that carried the Prize. They tell that such is the most feasible Account of Things. I have not met with that Expression elsewhere. It is not an uncommon Metaphor with them to be steel’d in Wickedness.—Tom. IV. p. 100. they tell us, the *Horses appear’d leaden-beel’d*, &c. P. Tom. IV. Persons who seem’d to have shook Hands with all Religion.—Tom. IV. p. 235. they tell us such a one fate very loose to all the Pleasures of Life.—Tom. III. p. 316. They say he work’d himself into a perfect Resignation to its (Providence’s) Dispensation—Tom. I. p. 333. They say of St. *Joseph*, seeing the Saviour of the World born, he took him into his Protection, i. e. he took God and Man into his Protection. We scarce say this but when a Person wants it. Tom. III. p. 339. Her Brother learnt of her to pray in a Manner worthy of the supreme Being. What Man can do so? They very often apply these Words, according to his way of Thinking, when mention is made of Divine Faith. I should take it to be more properly apply’d to those we call *Free-Thinkers*; but not to quarrel with Words.

Towards the End of St. *Antony*’s Life, p. 61. they tell us, that he forbid that his Body should be abused by such superstitious Honours, wrap’d up in Linnen, and expos’d on Beds. They should have told us at the same time, that



that even in the first Ages, a due Veneration was paid to the Bodies of the Martyrs, not forbidden by St. *Antony's* Admonition to his Disciples concerning his Body.

*Jan. 19. St. CANUTUS.* His Life is taken (say both *Baillet* and his *English* Translators) out of the History of *Denmark*, written by *Saxo* the Grammarian about an hundred Years after his Death. I am far from rejecting the Authority of that History, to which we may reasonably give Credit, as to a good History; but yet I know not how it can be call'd Authentick Records of Church History.

*Jan. 20. St. SEBASTIAN.* These *English* Writers tell us the Acts of his Life are ancient, and full of edifying and surprizing Events; but have not escap'd Censure. This is not to say *they are Authentick*: And their Author *Baillet* says their Acts are neither Original nor Authentick.

*Jan. 21. St. AGNES.* The *English* Writers tell us that *her Acts* (to wit, those that are found in *Szurius* and *Bollandus*) by some have been attributed to St. Ambrose, but we have no Assurance, &c. They cite *Prudentius*, and that we may add a Sermon pronounc'd on her Anniversary by St. *Maximus* of *Turin*, in which are the Particulars of her Martyrdom. *Baillet*, who doubts whether that Sermon be of St. *Maximus*, says, it contains much the same Things, as are in her suspected Acts. One can never know by these *English* Writers, whence they take the particular Facts, which they relate in the Saints Lives. This Particular of the young Man being struck blind, who offer'd to violate her Virginity, is taken out of *Prudentius*, as I find in *Tillemont*, and in *Prudentius* himself. *Ruinart* also gives us her Life, but only out of *Prudentius*.

*Jan. 22. St. VINCENT, Deacon.* The *English* Editors tell us the Acts of this Saint are ancient and valuable. *Baillet* says, the Original Acts of his Trial are lost, but that those which are extant, and were taken from them, are faithful enough. *Ruinart* gives us the History of his Martyrdom out of *Prudentius*; and so doth *Tillemont*; who says of his Acts now extant, *we neither dare approve them, nor reject them*. The *English* after *Baillet*, leave out those Expressions, with which St. *Vincent* insulted over his Judge in his Torments; but they should not leave out (because they do not approve them) what they find in *Prudentius*; and in the Acts which they follow.

St. ANASTASIUS, a *Perisan* Monk. The *English* say his Acts in *Bollandus* (which are not in *Ruinart*) seem to be the same as those cited in the second Council of *Nice*, and that it is suppos'd they were drawn up by a Monk, an Eye-witness. *Baillet* says the same; but the Words it seems (and it is suppos'd) scarce suffice to make them Authentick Records of Church History. The *English* Writers



Writers say, p. 73. the *Persians* having been long troublesome to their Eastern Neighbours, made themselves Masters of *Jerusalem*. Does Geography teach us that *Jerusalem* is East of *Persia*?

Jan. 23. St. RAYMOND. These Gentlemen tell us that his Life was written by several Authors: But we cannot thereby know whom they followed. They omit the famous Miracle (which is also in the *Roman Breviary*) of his passing the Sea upon his Cloak. *Baillet* says he did it by a Miracle, but does not tell in what Manner.

Jan. 24. St. TIMOTHY. These Writers omit in this Life, his being put in Prison, and set at Liberty; which St. *Paul*, *Heb. xiii. 23.* expresseth in these Words, *Our Brother Timothy is set at Liberty.*—They say, St. *Timothy* was about Thirty in the Year 64. This seems a Mistake, and would make him but Eighteen, when St. *Paul* joined him with himself in both his Epistles to the *Thessalonians*, written *Anno 52.* The *English* Authors relate it as a Thing certain, that he suffer'd Martyrdom at *Ephesus Anno 97.* yet *Baillet* takes notice that this was only from an unknown *Greek* Author of the 6<sup>th</sup> Age. How is this Authentical?

Jan. 27. St. CHRYSOSTOM. Here is stuffed in a great deal of History, which does not seem necessary.

Jan. 29. St. GILDAS. The *English* Translators and *Baillet* tell us, the best Account of this Saint's Life is from an Author, who liv'd five hundred Years after. It is not without Faults, says *Baillet*. Are such Authentick Records?

Jan. 30. St. MARTINA. Because *Baillet* and the late Criticks judge the Acts of this Saint, made use of by the *Roman Breviary*, to be supposititious; they pass her Life over in a few Lines. 'Tis true, all Things in the *Breviary* are not of Faith; nor does any one (unless it be these *English* Writers) pretend, that all Things, which they think proper to be related of the Saints, must needs be taken from Authentick Records of Church History. Things that are probable, may be retained as probable. Many Things may reasonably be retained, when favour'd by the common Opinion and Persuasion of the Faithful; altho' those Monuments are lost, from whence the first Account of such Things was taken. It is certain enough, that the Memory of St. *Martina* hath been held in great Veneration from the first Ages; that she has been honour'd as a Martyr, who had undergone great Sufferings: The Acts now extant may be corrupted as to many Particulars, and yet the Substance of them be very true. In the like Cases, such Acts may be permitted to have still a Place in the *Breviaries*. The *Paris Breviary*, as related in *Honoratus* of St. *Mary*, Tom. II. p. 81. & seq. was examin'd, and corrected by the Care and Labours of a great many of the learned Men of that University for several



veral Years, under the Archbishops *Perefix*, *Harlay*, and *Noailles*; yet they have left a great many Legends or Histories, concerning the Saints Lives in that corrected Breviary of *Paris*, which our new Criticks have rejected as corrupted, supposititious, and not to be relied on, no more than divers other Things in the *Roman* Breviary, which has also been sometimes corrected. *P. Honoratus*, Tom. II. p. 93. numbers up fourteen Offices in the *Paris* Breviary, which *Baillet* has rejected as uncertain or false; yet those Lessons or Facts are still retained in that correct Breviary: I shall instance Part of them, because they are the same in the *Roman* Breviary. *July 21.* is kept in the *Paris* Breviary the Feast of St. *Victor*; but the 9<sup>th</sup> Lesson is on St. *Praxedes*, whereas her Acts, says *Baillet*, are false, or suppos'd.—On the 25<sup>th</sup> of *July*, in the 5<sup>th</sup> Lesson in that Breviary, are these Words, *Corpus ejus Compostellam translatum fuisse tradunt Ado & Usardus*. *Baillet* says, no one could ever yet tell when, or from whence; nor brought any thing to induce us to believe it.—On the 9<sup>th</sup> of *October*, on St. *Denis*, &c. the three Lessons of the second Nocturn are taken out of the Acts of their Martyrdom. *Baillet* says, the Acts are of little Authority; from Hearsays, and common Reports.—On the 23<sup>d</sup> of *November*, on St. *Clement* Pope and Martyr; the third Lesson of the second Nocturn is from *Ado*, and out of the Acts of St. *Clement*, which (says *Baillet*) have an Air of Gravity, but are not less fabulous, and are of no Authority. We know nothing what Death he suffer'd, nor of the Circumstances of his Martyrdom.—On the 13<sup>th</sup> of *December*, on St. *Lucia*, the three Lessons of the second Nocturn are out of St. *Aldhelm* Bishop of *Skirburn*. *Baillet* says, the Acts were indeed in the 6<sup>th</sup> Age; but no better, nor of greater Authority for that. They contain Facts visibly false, and many without Appearance of Truth. We may presume that these learned, bright Criticks, *Baillet*, *Tillemont*, *Du Pin*, *Arnauld*, *Fleury*, &c. daily discharg'd their Duty, in saying the *Paris* or *Roman* Breviary: But 'tis to be fear'd, they had troublesome Distractions, and little Devotion, in repeating so often, what in their Opinion were Lies and Fables.

## F E B R U A R Y.

*Febr. 1.* **S**T. IGNATIUS, Martyr. These Gentlemen own the Acts that are publish'd by *Ruinart*, to be free from Additions and Corruptions: Why did they not therefore translate from *Ruinart*, rather than from *Baillet*? 'Tis pretended, says *Baillet*, that these Acts are the most ancient Monuments of History after the Holy Scriptures; nevertheless, says he, they contain some Things suspected by some clear-sighted Criticks. Is not this  
very



very Remark enough to convince us, that we cannot always have much Regard to such new pretending Criticks?

These Gentlemen tell us, *his Character for Sanctity, &c. is compleat, when we remember he was placed there (at Antioch) by the Apostles themselves.* Baillet is more cautious: Nor is this Way of Thinking or Reasoning conclusive. The Apostles chose *Nicolas* the Deacon, Christ chose *Judas* to be an Apostle.

Of St. BRIDGET. Our Account is compos'd of what seem'd most edifying in those Pieces of her Life, say the *English* Writers. But *Baillet* says, all the Histories of her Life are full of Fables, &c. How then can even their short Account be Authentick?

Febr. 4. St. ANDREW CORSINI. The Translators tell us, that his Life was written by an anonymous Author, and by *Peter Castagna* a Carmelite, a hundred Years after his Death. *Baillet* judges, that neither of these are Authentick. Pag. 131. these Writers tell us, *he began to be head-strong, wild, ungovernable, guilty of all the Extravagancies, of which his Age was capable, and continued this Course about three Years.* *Baillet* (who is not for dissembling the Faults of the Saints) does not represent him with quite so ill a Character; the Breviary says, *Cum sensim ad vitia declinaret.* St. Gilbert's Life is extracted, say they, from *Dugdale's Monasticon*; yet they rather contract and translate *Baillet*, who also compos'd the Life by an Extract from the same *Monasticon*. As Sir *William Dugdale* gave us the Life of St. Gilbert at large out of a MS. which was found in the *Cottonian Library*; See Vol. II. p. 669. & seq. Why did these Gentlemen and *Baillet*, omit the Miracles and Revelations according to their Custom, tho' contrary to their Promise? Is this MS. to be call'd Authentick Records of Church History?

Febr. 5. St. AGATHA. These *English* Writers in the Account of their Authorities, say, that *her Life and Martyrdom are to be seen in a Piece, which bears the Title of the Acts of that Saint; and the same Subject is well handled by Pope Damasus in his 5<sup>th</sup> Hymn.*

Nothing can be more imperfect and insignificant than this Account. No one can so much as guess what *Piece* they mean, there being so many both *Latin* and *Greek* Acts, which have been publish'd by *Bollandus*. Their Author *Baillet* says, the *Latin* Acts are suspected and corrupted. *Tillemont*, Note 1. on St. *Agatha*, Tom. III. p. 730. says, *Bollandus* has given us a great Number of Pieces on St. *Agatha*, of which not one of them is Authentick. See there the Judgment he passes on them, when they tell us, *the Subject is well handled by Pope Damasus in the 5<sup>th</sup> Hymn.* *Baillet* says, it is not Authentick, nor received by every one. *Tillemont* says, tho' this Hymn bears his Name, it has nothing worthy of the Name of that great Pope; and that he should



be asham'd to use it as an ancient, and considerable Piece : Thence concluding that we have nothing from which we can learn the History of St. *Agatha*, but the Acts of her Martyrdom, such as they are in *Bollandus*. It is evident, that these Gentlemen have given us nothing but a Translation of *Baillet*, leaving out some Things ; and both they and *Baillet* leave out the Miracles. We find a much more satisfactory Account in *Tillemont*, and conformable to the Lessons in the Breviary.

*Febr. 6. St. DOROTHY.* Our Account, say these Gentlemen, is taken from *Adbelm* (they mean *Aldhelm*). *Baillet* says he liv'd too long after to give us an Account worthy of Credit, being also himself apt to take up Things doubtful and false ; as *Tillemont* also says of him. How then are these Authentick Records of Church History ?

*St. INA KING.* He is not in *Baillet* ; and this may be the Reason, why they have forgot to mention their Authorities.

*St. VEDAST, or VAAST, Bishop.* *Duchefne* (say these Writers) *has given his Life in his History, short and defective.* *Baillet* says the same. How then are their Records to be esteem'd as Authentick ?

*Febr. 7. St. ELFLEDA* is not in *Baillet*. They say, the Life may be seen in *Dugdale's Monasticon*, Vol. I. p. 71. But in that Place she's only mention'd in two or three Lines.

*Febr. 11. St. FRIDESWIDE* is not in *Baillet*. They say, the Account is from the *Monasticon*, Vol. I. p. 173, and 174. and I have found it there, out of *William of Malmesbury*, and out of a *Missal* of *John Tinnmouth* in the *Bodleian Library*, and out of *Leland's Collections*. It is their Business to shew them all Authentick Records.

*Febr. 12. St. MELETRUS.* Here are tedious Historical Facts, which might very well have been omitted in the Lives of Saints ; especially since they never tell us, nor mark in the Margin whence such Accounts are taken. *Tillemont* took a much more satisfactory Method, by which we know whence even every Word is taken.

*Febr. 15. St. FAUSTINUS and JOVITA.* *What we have related* (say these Gentlemen) *is taken from the Acts of their Martyrdom, which are supposed ancient.* *Baillet* says, *those Acts are suspected, as being false, or, at least, of being much falsified.* However, they have taken care to relate almost nothing at all.

*Febr. 16. SEVEN MARTYRS in Palestine*, and also 17. of SS. THEODULUS and JULIAN. These are out of *Eusebius's History of the Martyrs in Palestine*, now in the Edition of *Valesius*, placed between the 8<sup>th</sup> and 9<sup>th</sup> Book, from p. 318. to p. 346. I know not why they give us for Title *Seven Martyrs in Palestine*, and then but two more ; whereas *Eusebius* under the Title of  
the



*the Martyrs of Palestine*, has related the Sufferings and Death of a great Number, even of thirty-nine beheaded on that Day; with an Account of dreadful Torments, and some Miracles omitted by *Baillet*, and by these *English* Writers, who copy after him.

Febr. 17. St. SILVINUS. His Life (says *Baillet* and these Writers) was by *Antenor* a Bishop, call'd his Disciple, but alter'd by one in the 9<sup>th</sup> Age by Addition; so that we can't rely on the History of his Life, as to look upon it pure and sincere.

Febr. 18. St. FLAVIAN of *Constantinople*. His History is taken out of that of the Church and Empire, says *Baillet*; and these his Followers, out of the Councils, &c. full enough of History in it.

Febr. 20. St. MILDRED. Nothing in *Baillet*. They tell us, they follow the *Monasticon*, Vol. I. p. 83, 84. but 'tis very little they say of her.

Febr. 21. St. FLAVIAN of *Antioch*. Out of St. *Chrysostom* and *Theodoret*, *Socrates*, *Sozomen*. Less History had been better.

Febr. 23. St. MILBURG from *William* of *Malmsbury*, *Capgrave*, &c. in the *Monasticon*, Vol. I. p. 613, 614. The Account is very short. There is Nothing in *Baillet*.

Febr. 24. St. ETHELBERT, King of *Kent*. His Life is out of *Bede's History*, Lib. I. & II. say the *English* Editors, and out of other Authors of our own Country, whose Writings are easily consulted. But are they as easily prov'd Authentick Records of Church History, to which they pretend by the Title of their Volumes? See *Baillet*.

Febr. 25. St. WALBURG, Abbess. We have (say our *English* Writers) several Pieces which bear the Name of her Life; of which the chief seem to be written by *Wolfhard* a Monk in *Bavaria*, who liv'd about a hundred Years after. *Baillet* says, all these Pieces are written in an irregular Manner, and that of *Wolfhard* is very imperfect. He adds, that those that have been written since that Time, are of less Authority; which of these are Authentick Records?

Febr. 26. St. PORPHYRIUS Bishop of *Gaza*. His Life, say these Gentlemen, was written by an Eye-witness; but the Original is lost. By so imperfect an Account, how shall we know whence they have taken it without a pretty long Recourse to *Baillet* to find their Meaning? He tells us, that tho' the Original be not now extant in *Greek*, yet we have a Translation of it in *Latin* preserv'd, which is in *Surius* and *Bollandus*. From the *Latin* in these Authors *Baillet* has drawn his Life, and they from *Baillet*; only they omit the miraculous Cure, which this Saint received praying on Mount *Calvary*, and two or three Visions, which he had. See *Baillet*, Tom. I. p. 350. Febr. 26.



*Febr. 27.* St. LEANDER of *Sevil*. These *English* Writers say he was born towards the middle of the fourth Age, (not in Figures of 4<sup>th</sup> Age) that he was banish'd from *Spain* in the Year 585. viz. about 235 after, and that he was contemporary (cotemporary as they always put it) with St. Gregory the Great, made Pope in 590. They must be mistaken in their Chronology as to the Birth of St. *Leander*, who died about the Year 600. See *Baillet*, *Moreri*, &c.

## M A R C H.

*March 1.* S T. SWIBERT's Life in *Baillet* is taken from the same Authors, as are named by these *English* Writers. They do not give any Authors for what they relate of St. *David*: Nor has *Baillet* any Thing concerning this Saint.

As for St. SIMPLICIUS, St. CHAD, St. CUNEGUNDA, I am far from blaming *Baillet*, or these Gentlemen, for giving us these Lives from the best Authors that can be found, and from such as make the Facts sufficiently credible; but to pretend, that they are warranted in every Life, and every Fact, by Authentick Records, this no Writers of Saints Lives ever yet asserted, nor can it be done.

*March 4.* St. CASIMIR. *Baillet* and they mention the same Authorities and Authors of his Life, which according to *Baillet's* Title, in this and in the greatest Part of the Lives, may be said collected from what *we have* now most authentick and certain. They who publish'd his Life in *English* say, his Love for Purity was so strong, &c. I think they should have said, his Love for Virginity, which may have a different Signification. They omit the Miracles by his Relicks, which are in the *Roman* Breviary out of the same Authors.

St. LUCIUS. Our *English* Writers, p. 247. bring this for an evident Proof, that Pope *Lucius* did not suffer Death by Martyrdom; because, say they, tho' St. *Cyprian* calls him a Martyr, yet he says the same of Pope *Cornelius*, who died in Banishment. But what they relate as certain, is very doubtful, as may be seen in *Tillemont* upon St. *Cornelius*, Tom. III. Note 13. p. 744. And also upon St. *Lucius*, whose Life and Martyrdom he gives, Tom. 4. p. 118. 'Tis not without good Authority, that we may understand these Words of St. *Cyprian*, (when he speaks of Pope *Cornelius* and *Lucius*) in *glorioso Martyrio constituti*, of not only confessing Christ by Banishment, but also of suffering Death: And that they were both Martyrs in the most proper Sense.

*March*



*March 7. St. THOMAS of Aquino.* *Baillet* says, his Life has not yet been written by any one, in a Manner worthy of this Saint. I make bold to say, that this seems true, as to these *English* Writers, when they relate the Story of a Woman sent into his Chamber to tempt him, where they say, after a *violent* Struggle betwixt *that* (to wit, Grace) and *Nature*. The least Divine Grace is an Overmatch for the strongest Temptation. A Man may be strongly tempted, but yet have no Struggle betwixt *Grace* and the *Temptation*: And tho' the Woman might employ all her Artifices, we do not find that *St. Thomas* had a Struggle with himself, whether to yield or not. They say of *St. Thomas*, *ibid.* that *his Genius was more solid than bright*; neither is this to write in a Manner worthy of this great Angelical Doctor: Does it follow because he was one of few Words, as is observed of him, that therefore he wanted *bright Thoughts, a bright Understanding, and Judgment*. *Ibid.* *He prepared himself for Death with the Sentiments of Penance and Fear, which are requisite after the most reprobate Life.* According to *St. Augustin*, these Sentiments are requisite, even after a devout and innocent Life.

*St. PERPETUA and FELICITAS.* See the Acts in *Ruinart*, Tom. I. p. 147, of the *French* Edition at *Paris*. These Gentlemen tell us, p. 258. *that it is more than probable her Mother was in the same way of Thinking.* By this they think fit to signify, that her Mother was of the Christian Faith and Religion.

*March 8. St. JOHN OF GOD.* The *English* Editors tell us, p. 272. *This was the Beginning of Hospitals for the Sick and Infirm.* Thus they translate these Words of *Baillet*, *Voila quels furent les premiers Fondements de l'Hopital si celebre de la Charité*; which can only signify Hospitals, in which are placed the Successors of *St. John*, and who are of his Institution: Hospitals are frequently mention'd, at least from *St. Chrysostom's* Time, and in every Age. They make no Mention at all of his running amidst the Flames, when the Hospital was set on fire; nor even of Miracles in general, after his Death; tho' *Baillet* says; God declared in his Favour by *Prodigies and Miracles*, p. 100.

*March 9. St. FRANCES.* These Writers follow Authorities, of which their Author *Baillet* says, *they are not exact, &c.* These Gentlemen take care to mention no Miracle in particular, tho' they own her Life *was a continued Series of Vertues and Wonders*, and that she had frequent *Ruptures*; *Raptures*, I suppose.

*March 10. SS. FORTY MARTYRS.* These Editors follow *Baillet*, who in the Account of their Martyrdom, follows the Panegyrick of *St. Basil*, which *Ruinart* translated. *St. Gregory of Nyssa* has also a Homily on them, Tom. II. p. 205, & seq. *Parisiis, Anno 1638.* Before the End of his Homily he speaks of Miracles done by their Ashes or Relicks: One was a Vision made to him-



self; the other the Cure of a lame Soldier; of which he calls himself an Eyewitness.

*March 12.* St. GREGORY the Great. These *English* Writers, p. 291. tell us the Story out of *Bede's* History, Lib. II. c. 1. that St. Gregory seeing some Slaves to be sold, that were fair and handsome, he ask'd what Countrymen they were; and he was told, *they were Britons*, &c. It is much these Gentlemen should not take notice of the Difference betwixt *Britons* and *English*, or *Angles*. Nor can the Story, as related by *Bede*, and by *John* the Deacon, who writ St. Gregory's Life, agree to the Name of *Britons*, but only to that of *English*, or *Angles*; for the Merchant answering, that they were call'd *Angli*, St. Gregory presently reply'd, *Quasi Angeli*; or as *Bede* has it, p. 44. *Angelicam habent faciem*. I take notice that these our *English* Writers have not mention'd one Miracle in the Life of St. Gregory; nor of his Relicks, no Mention of Miracles, even in general.

St. PAUL Bishop of Leon. *His Life*, say these *English* Writers, was compos'd by a Monk towards the End of the tenth Age. Baillet adds, that this was near four hundred Years after his Death, fill'd with uncertain Facts from the Lives of others, and evidently fabulous. These *English* Editors should prove this Life Authentick against their Author Baillet. It will appear to any one who reads both, that the *English* have only translated Baillet, omitting some few Things; and particularly the Miracles, which he says were perform'd at his Tomb, and that he had the Gift of Miracles in his Life-time.

*March 15.* St. ZACHARY Pope. Baillet and the *English* Translators, in the Account of his Life, follow *Anastasius* the Library-keeper, who wrote about an hundred and twenty Years after his Death. The new Criticks set no great Value on the Writings of *Anastasius*. It is their Business to shew these Records Authentick.

*March 17.* St. PATRICK. The *English* in the Account of their Authorities write thus: *It would be tedious to enumerate the several Authors, who have undertaken to give us St. Patrick's Life.* Usher's *Antiquities of the British Churches* have been of great Use to us, in helping us to entertain our Readers.

By this we may judge, that nothing can be relied on, at least as any ways Authentick, but what is taken from Usher. Baillet in his Account says, *that there's no Saint whose Life has been written by so many Hands, nor of whom have been related so many Prodigies and Fables.* We know not why the Continuator of Bollandus have preferr'd Jocelin; what we have best and most exact concerning him, are the Observations of Henschenius, to whom we must join Usher, &c.

For the Reader's Satisfaction and Instruction, and not only for his Entertainment, these Compilers ought to have let him know, what they take out of  
Usher,



*Usher*, what out of *Henschenius*, out of *Jocelin*, and others. By comparing the Life of *St. Patrick*, now publish'd by these *English* Writers, with *Baillet*, I find they have done nothing but translated this their Author; only they are more obscure, by not marking the Years in the Margin. They have also omitted what, as *Baillet* relates, is said of him, that he every Day recited the whole *Psalter*, with a great Number of Prayers; and that he mortify'd himself, saying every Night fifty *Psalms* in Water, and then taking a little Sleep upon a Stone, till he was fifty-five Years of Age. In fine, there is this Difference betwixt them; that these *English* represent the Ignorance and Barbarity of *Ireland* in a much worse Degree, when they conclude, that *St. Patrick* laid the first Foundations of Humanity, as well as Religion, in that Island. After Reflexions so dishonourable to *Ireland*, it had been no more than an Act of Justice, to let the Reader know, that very soon after, in the 6<sup>th</sup> Century, *Ireland* was the Seat of Learning and Virtue for several following Ages: So that for an Improvement in both, the *French*, *English*, and many of other Nations were sent thither. See *Camden's Irelandia*. And *Moreri* says, that from the 7<sup>th</sup> to the 10<sup>th</sup> Age, *Ireland* was look'd upon the most polite Nation of all Europe, the School or Nursery of Virtue and Learning.

*Tillemont*, Tom. XVI. p. 452, & seq. gives us a more edifying Life of *St. Patrick*, written by himself, in what is call'd the Confession of *St. Patrick*. This Confession says *Tillemont*, Art. II. p. 455. is thought to be his, and truly worthy of him.

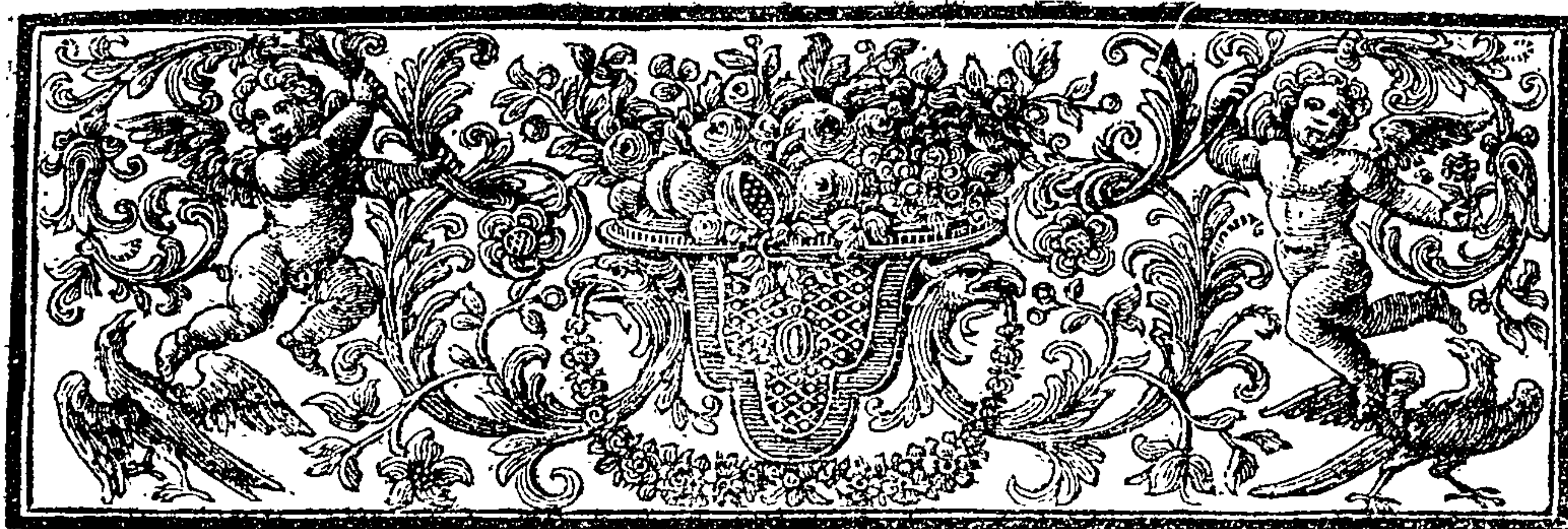
The same he says, Note 2. p. 782. But these Gentlemen prefer'd *Baillet*.

March 21. *St. BENEDICT*. The *English* Compilers tell us, p. 340. That being attack'd by a violent Temptation, it was very near prevailing with him to leave the Desert, and go in Pursuit of the Object that employed his Thoughts, and warm'd his Heart; Why his Heart? Nor do I find either *Baillet* or any one say, that it was very near prevailing with him.

March 24. *St. CATHARINE* of Sweden. The *English* follow *Baillet*, and he *Ulpbo*; only *Baillet* says, he must be followed with Discretion and Caution: Can these Gentlemen call it Authentick?

March 30. *St. JOHN CLIMACUS*. His Life was written by *Daniel* a Monk; which (say these *English* Writers) may seem an Authentick Writing; but *Baillet* has not so good an Opinion of the Writing of that same *Daniel*, which he says, is defective, and void of Order.





# APPENDIX II.

ON THE

## Second VOLUME.

APRIL.



IN this Second Volume we find but eight *Errata* in the Impression mark'd. Not above four of them are in the Pages mark'd. But we meet with a great many others, tho' not quite so many, as in the First Volume.

*April 2. St. FRANCIS of Paula.* The *English* Writers say : Our Account of him is from his Life, as written by one of his Disciples, &c. Baillet says, that this anonymous Disciple of his, jumbles together imperfect Accounts, and is far from being exact ;——and that hitherto we have nothing well written on this Saint. Have they any thing therefore to be call'd Authentick ?

*April 7. St. HEGESIPPUS.* He was the first that wrote the History of the Church after the Acts of the Apostles, till his own Time ; living in the second Age. The late Criticks commonly reject his Writings, as of no Authority, as we shall take notice hereafter. See the Life of St. James, May 1.

*April 11. St. LEO the Great.* They tell us, that being promoted to the first See, he shook Hands with Repose. To me this seems an odd Expression.—So Tom. III. on St. Cyprian, p. 360. they say : From the Divine Pages he learnt to sit loose to all the Enjoyments of Life.—Tom. IV. on St. Charles, p. 67.

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*The Country, say they, was full of Persons, who seem'd to have shook Hands with all Religion.—On St. Elizabeth, p. 235. She sate very loose to all the Pleasures of Life, &c.*

April 14. St. TIBURTIUS, VALERIANUS, and MAXIMUS. These Gentlemen tell us, that *the Acts of these Martyrs, are included in those of St. Cecily, which are Ancient.* Baillet says the same; but adds, that *tho' they be Ancient, they are of no Authority.* He also says, in the Life of these Saints, p. 189. that they are not *Authentick.* I lay no Strefs on *Baillet's Authority*: But these *English* Editors, who constantly follow *Baillet*, must shew how they can be in their Opinion *Authentick*?

April 21. St. *Anselm.* His Life, say they, was written by *Eadmer*, deservedly esteem'd one of the most exact and faithful Writers of our Nation. *Baillet* says the same; and from him they have taken his Life. But I see no Reason, why these *English* Editors of *Baillet* should represent St. *Anselm* in his Youth much worse than either *Baillet* has done, or *Eadmer*; as may be seen in *Surius*, who gives us St. *Anselm's* Life written by that exact Writer. These Gentlemen make St. *Anselm* in his Youth, as great a Libertine as any one can be, when they say: *He gave into all the Pleasures and Amusements, that his Station in the World would afford him, or the Warmth of Youth directed him to—he took after his Mother's Death free Liberty to gratify his Passions, and pursue his vicious Inclinations, till all Relish for Study was lost, and all Sentiments of Devotion banish'd.* This is not only a worse Character than either *Eadmer* or *Baillet* gives of him, but even contradictory to what both relate. His Mother, (says *Baillet*) had brought him so up in *Christian Piety*, that the Impressions were never blotted out.—*Des Impressions qui ne s'effacèrent jamais.* And the worst that *Eadmer* or *Edimer* says of him: *Cæpit paulatim fervor animi ejus a religioso proposito teperescere; in tantum, ut sæculi vias magis ingredi, quam relictis eis Monachus fieri cuperet—Defunctâ Matre illico navis cordis ejus, quasi ancorâ perditâ, in fluctus sæculi pene tota dilapsa est.* And the most that *Baillet* says, *Il s'abandonna au gre des ses Passions, & laissa eteindre—la plus grande partie des Sentiments de la Piété que sa Mere lui avoit inspiré.* *Eadmer* relates several Visions, and many Miracles in St. *Anselm's* Life, which *Baillet* and his Followers pass over in Silence, contrary to their Promise; being related by a Writer, whom they own to be the most exact and faithful Writer of the *English Nation.*

April 22. St. CAIUS. The *English* Writers tell us, they have followed the *Acts of St. Sebastian* in compiling the *History of St. Caius Pope*; which *Acts* *Baillet* looks upon as of little or no Authority.

April 23. St. GEORGE. What these *English* Writers and *Baillet* observe concerning St. George; that the false or corrupted *Acts of his Life*, do not destroy



stroy the Certainty we have, that St. George was a great Saint, and a great and glorious Martyr, being honour'd as such both in the East and West; may, and ought to be apply'd to many other Saints, whose Honour and Memory have been preserved in the general Opinion and Belief of the Faithful, tho' Corruptions and Changes have crept into the Histories of their Lives.

April 24. St. MELLITUS. These Gentlemen, as well as Baillet, seem very unwilling to mention the Corporal Correction, that St. Laurence told the King he had received for thinking of leaving England: But we are warrant-ed by the Authority of Venerable Bede, Lib. II. Hist. c. 6. that St. Peter appear'd to him, by whom he was *flagellis acrioribus exceptus, verberibus lace-ratus*; that the next Day he shewed the King *plagas*, upon which he was much concern'd, and converted.

April 25. St. MARK. The Acts of St. Mark, say these Gentlemen, in as much as they regard his Apostolical Labours at Alexandria are Ancient. But, says Baillet, they are not Authentick, nor seem to be taken from the Originals. Are they for following Baillet's Judgment?

St. PHEBADIUS Bishop of Agen. These Gentlemen say, the Account of his Life is taken out of the second Book of Sulpitius Severus's History, &c. They also say, that St. Phebadius not only oppos'd, but also writ against the second Creed of Sirmium, which was manifestly Heretical, and yet was subscrib'd by Pope Liberius, and Hosius. This we shall have an Occasion to mention in the Life of St. Athanasius.

April 26. St. MARCELLINUS. Baillet says, that his Acts with the Chime-rical Council of Sinuessæ, are supposititious. And this is the general Opinion of Baillet, Du Pin, Natalis Alexander, Tillemont and Fleury: But their Proofs for quite rejecting them are not convincing.

April 28. St. VITALIS. These Gentlemen tell us, that what they have said of St. Vitalis, is from the most probable Account of this Saint, delivered by Tillemont. They would have deserv'd Commendation, had they done the like in regard of many other Saints; that is, by giving us what was most pro-bable, without pretending every where to Authentick Records of Church History. Baillet says of these very Acts; they are too new to deserve Credit.

April 30. St. CATHARINE of Sienna. The English Writers only tell us, that her Life was written by Raymond of Capua, who had the Direction of her Conscience. They seem to me to make a kind of Jest of this Raymond's His-tory, p. 187. when they say of her Visions and Miracles; that they are of so numerous and extraordinary a Nature—that we should sooner want Time than Matter, if we undertook to be particular on that Article. But if the Author be to be credited; why might they not give their Reader a Part at least of those



Miracles, which are also mentioned in the Roman Breviary, where they would not be inserted, but after a due Examination?

## MAY.

May 1. **S**T. PHILIP the Apostle. These *English* Followers of *Baillet* say absolutely, as if it were a Thing not to be doubted of, *that St. Philip the Apostle was married, and had several Children, before he engaged himself in the Service of our Saviour.* For Proof they cite in the Margin, *Acts* xxi. 9. 'Tis true, this seems to have been the Opinion of *Polycrates* Bishop of *Ephesus*, about the End of the second Age, and of *Clement* of *Alexandria* about the same Time, as their Words are cited by *Eusebius*, Lib. III. Hist. c. 31. unless the Text of *Eusebius* hath been corrupted. *Tillemont* (whom *Baillet* generally follows) is inclin'd to this Opinion, not daring, as he says, Tom. I. p. 642. to abandon the Authority of *Polycrates* and *Clement*. Yet *Baronius*, *Valesius* in his Notes on *Eusebius*, *Colerius*, &c. and divers others, think this Opinion only rose from a Mistake of some few Authors, who for want of sufficient Attention, confounded St. *Philip* the Deacon, with St. *Philip* the Apostle: For it seems certain and evident, that St. *Luke*, *Acts* xxi. 8. speaks of St. *Philip* the Deacon: The Words are, Verse 8. *We came to Cæsarea, and going into the house of Philip the Evangelist, who was one of the seven, (to wit, Deacons) we staid with him. This same man had four Daughters Virgins, who prophesy'd.* Now as the Passage out of St. *Luke*, *Acts* xxi. 8. which is concerning St. *Philip*, one of the seven Deacons, is brought in *Eusebius* to prove that St. *Philip* the Apostle was married, and had four Daughters; this seems the Origin of the Mistake. *Rufin* in one Place corrected the Text of *Eusebius*, putting in *Deacon* instead of *Apostle*; so did *Christopherson* even in his Translation of *Eusebius*, looking upon it as a Mistake in the Text of *Eusebius*. However, these Gentlemen need not have been so positive, where the Opinion is disputed, and doubtful.

These Gentlemen are not exact, when, p. 194. they make St. *Philip* an inseparable Disciple of Christ, from the Moment Christ first spoke to him. At this rate St. *Philip*'s Apostleship began before that of St. *Peter*, St. *Andrew*, &c. who, tho' they had seen, and had some Discourse with our Saviour, yet their Apostleship is only reckon'd from the Time he call'd them, when they were fishing, and told them, that from that Time *he would make them fishers of Men.* I do not think the Expression exact, when they say, that Christ consulted with St. *Philip*, when he was about to feed the Multitudes, &c.

St. JAMES.



St. JAMES. They tell us, p. 195. that being *thus qualified*, he was call'd to the *Apostolical Dignity*; as if his Practices of Prayer, by which *his Knees were grown as hard as those of a Camel*, &c. were before he became an Apostle, which seems not probable. They give us an Account of his Death and Martyrdom out of *Hegeſippus* and *Eusebius*. They have done well, tho' *Baillet* and ſuch Criticks laugh at this Relation out of *Hegeſippus*. See in Mr. *Tillemont* at the End of his firſt Volume, the Answers he gives to a Writing of Mr. *Arnauld*, who could not give Credit to what *Hegeſippus* in *Eusebius*, related of St. *James*, nor to what *Tillemont* had received in his Life of St. *James*. *Tillemont* answers the Doubts and Rules of Criticiſm of Mr. *Arnauld*, with a great Deference to his Judgment; on which Account he partly recalls what he had written, yet does not think them ſufficient to convince every one, that the Account given by *Hegeſippus* can be rejected as certainly falſe.

May 2. St. ATHANASIUS. *Baillet* and his Followers have given us this Life very long, with the History of thoſe Times. P. 220. they write thus: “ St. *Athanaſius* was abandon'd by the Perſon, the *Eminence of whoſe See* ſhould “ have engaged him more ſtrongly to *Athanaſius's* Intereſt, which was that “ of the *Orthodox Faith*. Pope *Liberius*, impatient of his Banishment, to “ which he had been ſentenced almoſt two Years before, *ſubſcribed an Heretical* “ *Creed*, declared himſelf in Communion with the *Arians*, and in formal Terms “ conſented to all the Cenſures the Eaſtern Biſhops had pronounced on *Athanaſius*; as appears by a Letter written to them on that Occaſion by the ſaid “ Pope”. They had told us before on the Life of St. *Phebadius*, April 25. p. 161. that the Great *Hofius* and Pope *Liberius* were weak enough to ſubſcribe to the ſecond *Creed* of *Sirmium*, evidently *Heretical*. See *Baillet*, Tom. II. p. 51.

Theſe *English* Editors of *Baillet* ſeem not a little pleas'd (by the Manner they expreſs their Minds) to let their Readers know, that a Pope, Pope *Liberius*, ſubſcribed an *Heretical Creed*: That both *Hofius* and Pope *Liberius* ſubſcrib'd the ſecond *Creed* of *Sirmium*, which was evidently *Heretical*. Theſe Gentlemen relate this, as if it were a Thing certain, and allow'd of, at leaſt, by all learned Men and ſound Criticks. It is true (if this was certain) that they who are the moſt zealous Defenders of the Papal Authority, and of his Doctrine, when he decides any Controverſies about Religion, as ſupreme Head of the Church, would preſently answer, that the Pope does not act always, nor ſpeak as Pope, but many times as a weak, ſinful Man, and as a private Perſon, liable to Errors, and Miſtakes, both againſt Truth and good Manners. There's no Catholick but owns this. Secondly, Pope *Liberius* and *Hofius* to avoid Banishment, and other Punishments, might exteriorly conſent to ſign a Doctrine contrary to their own Judgment, where their Tongue, and  
their



their Hand was guilty of Errors, which their Mind and Judgment knew to be otherwise: This by the precedent and subsequent Circumstances, was the Case both of *Hosius* and *Liberius*, when they were no longer under Violence, and Constraint, and could with Liberty, and without Fear of Punishments, speak their Mind. Such was the Case of Pope *Marcellinus*, if it be true, that he exteriorly offer'd Incense to Idols. But besides this; these Gentlemen ought to have acquainted their Readers, that sound Criticks, as famous as any whatsoever, have not only doubted, but declared their Opinion, that Pope *Liberius* (I do not speak of *Hosius*) never subscribed to the *second Heretical Creed* of *Sirmium*, as these Gentlemen so positively pretend, with their *Baillet*, on *St. Phebadius*, *April 25*. For (I do not find that *Baillet* is so clear as they are in the *Life of St. Athanasius*) not only *Nat. Alexander*, *Tom. IV. Differt. 32.* defends this Proposition, that Pope *Liberius* did not subscribe to the *second*, but only to the *first Creed*, or *Formula* of *Sirmium*, in which there was nothing contrary to the *Orthodox Faith*; tho' he abandon'd *St. Athanasius*, and in those Circumstances, was willing to join in Communion with the *Arians*, to gain the Favour of the *Arian Emperor Constance*; and so to be recall'd from Banishment.

But also *Tillemont*, *Tom. VI.* at the End of the 69<sup>th</sup> Article on the *Arians*, p. 422. declares it his Opinion and Judgment, that *Liberius* only sign'd the first Form or Creed in these Words; *Le sentiment le plus favorable a Libere nous paroist aussi le mieux appuyé.* And in the 55<sup>th</sup> Note corresponding to his Text, after having given the Arguments on both Sides, for *Liberius* subscribing the *first* or the *second Creed*, he concludes with these Words, *that it is very hard, or absolutely impossible, to doubt that what Liberius sign'd, was only the first, and not the second Creed.*

And in fine, not to mention *Baronius*, and many learned Writers, Mr. *Fleury* (who scarce ever favours the Popes) in his *Ecclesiastical History*, *Lib. XIII. N. 46.* says, that the Profession of Faith offer'd and sign'd by *Liberius*, according to the most probable Opinion, *suivant l'Opinion la plus probable*, was the *first Creed* of *Sirmium* pass'd in the Council, held *Anno 351.* whereas the *second Creed* of *Sirmium* was six Years after, *Anno 357.*

These Gentlemen might without any Apprehension of doing an Injury to Truth, have concluded with the *Roman Breviary*, that this eminent Saint's Life was made illustrious by great Miracles.

*May 5.* *St. Pius V. Pope.* These *English Writers* had only comply'd with the Promise in their *Preface*, if they had told us as in the *Breviary* from the same Authors of *St. Pius's Life*, that he knew by Divine Revelation, the  
great



great Victory gain'd against the *Turks*, the very Hour it was obtained, and spoke of it to those that were about him.

May 6. St. JOHN DAMASCEN. The *English* Writers tell us, that *his Life is attributed to John Patriarch of Jerusalem, probably the fourth of that Name. Baillet* who gives us his Life from the same Author, observes, that he lived two hundred Years after; and says, that as for the first Part of his Life, till he became a religious Man, some judicious Persons look upon it, *comme une belle Fable*. I do not mention this, as any ways approving the Censure of those he calls *judicious Persons*, who are certainly blameable for their fanciful Doubts, in which they often betray a Want of Judgment: But I cannot but take notice, that they only mention in general Terms a miraculous Restauration of St. *John's* Hand after it had been cut off. If they judg'd any Credit to be given to the Author of his Life, whom they follow; they should not have conceal'd the Manner, (which is also in *Baillet*) “ That St. *John* the “ same Evening prostrated himself in an Oratory before an Image of the blef- “ sed Virgin Mother, and begg'd, that by her Intercession his Hand might “ be restored; which was granted him.”

May 7. St. STANISLAUS. Both *Baillet*, and these his Followers, give us the History of his Life from *John Longinus Dugloss*, who writ it four hundred Years after, upon old and imperfect Memoirs: So that I wonder they, who pretend to nothing but Authentick Records of Church History, should relate at length a Miracle as extraordinary as most to be met with, “ of this Saint “ raising a Man, that had been dead three Years, out of his Grave, and fol- “ lowing him to the Court, where a Cause was to be tried, there to be a “ Witness: The Saint took him by the Hand, led him to the King and “ Judges, where he bore witness to a Sale of a Field; and being in the Sight “ of an infinite Number of People, conducted him back, where he laid him- “ self down again in his Grave, and presently died.”

May 9. St. GREGORY NAZIANZEN. There are more false Prints in this one long Historical Life, than are mark'd *Errata* in the whole Volume.

May 11. St. MAMMERT of *Vienna*. In the Account of their Authorities, these *English* Writers say, that his Life is taken from *two Letters of Pope Hilary, and a Homily of St. Avitus*. *Baillet* says, *the Acts are of no Authority*; yet in the Life they give us, they have made use of the Acts, as they do several Times, when they quote only other Authors: And I have very good Reasons to judge, that they have very seldom consulted any Author but *Baillet*; tho' they avoid naming him, as much as he does *Metaphrastes*.

May 12. St. FLAVIA DOMITILLA. *What we have*, say the *English* Editors, *is taken from Euseb. Lib. 1. c. 19. and from St. Hieron's Account of St. Paul*



St. *Paula*, Epist. 27. *Baillet* (on the 7<sup>th</sup> Day of this Month) says the Acts are the same as those of St. *Nereus* and *Achilleus*, and from those Acts *Baillet* tells us, that the History of St. *Pancratius* is as little known as that of these other Saints, p. 210.

St. *EPIPHANIUS*. His Life seems written much better by *Tillemont*, Tom. X. p. 484. than by *Baillet* and his Followers. In *Tillemont* we find the Virtues of this Saint set forth in a much better Light, in a much more edifying Manner, with a particular Mention of divers Miracles; of which nothing in his Life, as now publish'd in *English*.

May 14. St. *BONIFACE*, Martyr. His Life (say the *English* Editors) is certainly a very ancient Piece, but has not escaped the Censure of some bold Criticks. By these bold Criticks they must needs mean *Baillet* their very Author, whom they follow throughout the whole Work; and whom they have done nothing but translate in this Life of St. *Boniface*. It is *Baillet* himself who tells us, that the Acts of this Saint's Life (which he is forc'd to follow) have divers Marks of being supposititious—that they contain many things that cannot be admitted, &c. The Translators fall short of their Author. They say, when *Boniface* left his Lady. *Baillet* says his Mistress, *sa Maitresse*. They leave out the chief Words of *Aglæ* to *Boniface*, which made such an Impression on him, as began his Conversion; for when he jested about his own Relicks, she reply'd, *It is not for us to jest in this Manner; we must change our Lives: Ne railloons point, il faut changer de Vie*. These last Words, and this Reprimand made so deep an Impression, that he neither eat Flesh nor drank Wine in all his Journey. They also omit what *Baillet* says of *Aglæ*, p. 340. that she spent her remaining Days in Penance, and after her Death wrought many Miracles.

May 18. St. *VENANTIUS*. These Gentlemen own, that what they have of St. *Venantius*, is taken from the Acts of his Martyrdom, which (say they) *Baronius* owns, want much Correction. Hereby they shew, that they are not very solicitous to make use of none but Authentick Records: For *Baillet* tells us, that these Acts are forged, and good for nothing. I am not willing to take *Baillet's* Word, but rather suppose, that the Roman Breviary would not have retain'd them without some probable Grounds.

St. *THEODOTUS* and SEVEN VIRGINS, Martyrs. The Acts are own'd to be Authentick; which we also find in *Ruinart*. But these *English* Editors, according to their Custom, give us a Translation of *Baillet*, leaving out some Things. I should think they might have done better, to have given us the Acts themselves (if they ever read them) as they might find them in *Ruinart*. We may take notice, that according to the Acts, *Theodotus* went and deliver'd himself up to the Judge. As this is a Thing, which they judge the Martyr ought not to have done, they chose to leave it, sooner than give us the Acts as they are



are in themselves, and which, as faithful Historians they ought not to have omitted. They also leave out what the Martyr said to the Governor, representing to him the Crimes of *Jupiter*, and the Heathen Gods, and the Proofs of the Truth of the Christian Religion. They change also the Words of the Martyr, when he said to the Governor, that *he despis'd him and the Emperor as vile Slaves*, when he provoked them to invent new Torments, &c. They omit those other cruel Torments, which he suffer'd when he was brought out of Prison, and tortur'd again before he was beheaded. They leave out the noble Account, which the Soldiers who guarded the Body gave of the Sufferings, and of the invincible Courage of *Theodotus*. They say nothing, that an Angel conducted the Bier on which the Body was laid, through By-ways, to the Place where his Relicks were to be laid.

May 19. St. PUDENTIANA. These Gentlemen say, *all we know is taken from the Acts of St. Praxedes her Sister*: And Baillet says, *those Acts are false, and were forg'd several Ages after*. However, they take care, with Baillet, to pass over the Life in two or three Lines, not daring to give what is in the Roman Breviary.

May 26. St. PHILIP of Neri. These Gentlemen and Baillet name the same Authorities, out of which they take his Life. But Baillet says, they contain some Things *extraordinary*, which are not according to the Taste of all Persons. I presume he means some Visions and Miracles recorded by all, who have written his Life, and several of them are mention'd in the Roman Breviary.

May 31. St. PETRONILLA. *What we have* (say these English Writers) *is drawn from her Acts*. Baillet says, *those Acts are supposititious, which are suppos'd to be written by one Marcellus; so that we know nothing at all of her Life*. It may be on this Account, that the Roman Breviary gives no Lesson of her. 'Tis the Business of these Gentlemen to prove them *Authentick Records of Church History*.

## JUNE.

June 2. **S**T. MARCELLINUS and PETER MARTYRS. *The Account* (say the English Writers) *is taken from a Poem written in their Honour by Pope Damasus*. See *Surius*, where the Verses are cited. Baillet says, *the Acts of their Martyrdom are of no Authority*: And he says the same of the Acts of St. *Erafnus*.

June 6. St. NORBERT. Baillet and these Translators follow the same Authorities. These Gentlemen, who always scruple not to represent the Faults



of the Saints in the deepest Colours, say, that *he gave a free Loose to all his Passions, look'd on the World to come as a Fable, invented to amuse Mankind.* The Words in *Baillet* are, *Il s'abandonne entierement aux plaisirs, & aux vanitez du Siecle.* I find nothing of his looking upon the next World, or what Divine Faith teacheth us concerning it, to be only a politick *Fable*. This is quite different, and gives us the wild Notions of Atheists, Deists, and Free Thinkers: A young Man may be a great Libertine, tho' his Faith be not corrupted. The Words in this Saint's Life (to be seen in *Surius*) and which they and *Baillet* follow, are only, *in medio Babylonis—Aucupans vanitatem.* They leave out according to their Custom, all the Miracles in the same History of his Life.

St. PHILIP the Deacon. Here these Editors expound the Words, *Acts* xxi. 8. not of the Apostle, but of the Deacon; who is call'd an *Evangelist*, and one of the *Seven*.

June 8. St. MEDARD. *The Account of his Life*, say *Baillet* and his Followers, is taken from *Fortunatus of Poitiers*. *Baillet* thinks many Things have been added; and so less Credit to be given to that Life. But we should remember that *Baillet* is a bold Critick, as these Gentlemen told us on May 14. so that less Regard is to be had to him.

June 9. St. PRIMUS and FELICIANUS. *What we have related*, say these English Gentlemen, is taken from their *Acts* as publish'd by *Bollandus*. *Baillet* tells us, *they are not Ancient, and have been alter'd by Additions.* However, *Baillet* makes use of them, and they follow *Baillet*.

June 10. St. MARGARET. These Writers tell us, that her History was written by *Theodorick a Monk of Durham, her Director*; as also *Baillet* tells us: *To which*, say they, *we have added what we could find of the Saint in Roger Hovedon, William of Malmesbury, Brompton's Chronicle, and other Historians of our Nation.* I must own by these Words, *we have added, &c.* my Curiosity was raised: I expected, at least, to find something of these Gentlemen's own compiling, which I do not remember to have yet met with, unless it be the Miracle at *Paris*, done in Favour of *Madame de la Fosse*: But comparing their Life of St. *Margaret* with *Baillet*, they have not a Sentence, but what is in *Baillet*; who cites out of *Hovedon, Malmesbury, and Brompton*, what they would make the Publick believe they have added. They have even omitted some Circumstances, which *Baillet* has fuller out of the same Authors; viz. of her making her Confession, receiving the Holy Viaticum and extreme Unction, upon the News of King *Malcolm's* Death.

June 11. St. BARNABAS. These Gentlemen tell us, p. 455. that *Barnabas* is the same as the Son of Consolation, according to the Exposition of the Author of the



*the Epistle to the Hebrews*: Why not according to St. Paul, by whom that Epistle was written, according to the general Opinion? But where do we find in the Epistle to the *Hebrews*, that *Barnaby* is the same as the Son of Consolation? Is this Exposition found any where but in St. Luke, *Acts* iv. 36?

June 12. St. BASILIDES, and others. The *English* Editors have forgot to mark the Authors of what they have given us. They need only have mark'd *Baillet*, had they not resolv'd never to name the Author of their four Volumes. *Baillet* was forc'd to make use of the *Acts*, out of which he declares, *we can have nothing certain*. His Complaints only shew, that there may be some Things added to the *Acts*; as to the Emperor under whom they suffer'd, the Time and Place; which hinder not the Substance of the *Acts*, and the chief *Acts*, from being true; so that they might be reasonably retained in the Roman Breviary.

June 13. St. ANTONY of Padua. *Baillet* as well as the *English* Translators tell us, his Life is taken from an anonymous Writer, not long after his Death; to be seen in Surius, and more exactly from Wadding, in the *Annals of the Franciscans*. I cannot but think the Life might have been much better compounded from these Authors, than it appears to be in them, *i. e.* with more Instruction and Edification, and without the Omission of a great many Miracles, which, God wrought by this glorious Saint.

June 15. St. VITUS, &c. Their Martyrdom, say these *English* Writers, is related by us as it is in their *Acts*; which *Acts*, says *Baillet*, are judg'd false, or falsified.

June 18. St. MARK and MARCELLIANUS. The Account, say they, is taken from the *Acts* of St. Sebastian; which, says *Baillet*, are neither Originals, nor Authentick Pieces.

June 24. St. JOHN BAPTIST. They tell us, p. 519. that the *Pharisees* and *Doctors of the Law* shew'd much Contempt of him. This can only be true of some Part of them; a great Part of them as well as *Herod*, had a great Veneration for him, as it appears from their sending Messengers to him, to ask if he was the *Messias*.—Page 520. John was taught to distinguish the *Messias* by the Descent of the Holy Spirit. By what we read in St. Matthew, Chap. iii. 14<sup>th</sup> and 16<sup>th</sup> Verses. The Baptist knew Christ, as soon as he came and offer'd himself to be baptiz'd, before the Spirit of God descended in the Form of a Dove.—Page 521. No Person was born of a Woman before him, who could be reckon'd greater than he. These Gentlemen might have consider'd, that according to the best Interpreters, and the same Sentence, *Luke* vii. 28, the Comparison is only betwixt John and the ancient Prophets; and so the Words may be true, and yet the Blessed Virgin and the Apostles be greater than John.



The Words in St. *Luke* are : *Among the born of women, none is a greater Prophet than John* : And the Words are true, because of his Office of being the Precursor of Christ.

June 26. SS. JOHN and PAUL. *What we have, say they, is taken from the Acts of their Martyrdom by Surius, in which the Criticks pretend to discover several Falsities.* These Criticks are chiefly their Author *Baillet*, who says of these same Acts, *they are acknowledg'd false, or falsified.* But these Gentlemen who make use of them, ought to shew them *Authentick Records of Church History.* Others, who do not always pretend to *Authentick Records*, only may retain them with the Roman *Breviary*.

June 29. St. PETER. These *English Writers* tell us, that St. *Peter* and St. *Andrew*, after they had first found out Jesus, *made him several occasional Visits before they undertook to be his constant Attendants.* I know not upon what this is grounded, nor find any thing in Scripture about it.—Page 534. they tell us, that St. *Peter* amaz'd at the *Miracle*, *acknowledg'd himself unworthy to approach so great and holy a Person, &c.* In my Opinion they tell a great many Facts by way of an historical Narration ; where it had been much better to have retained, and given us the very Words of the Scripture, and of the Apostles themselves, as here, *Go from me, Lord, because I am a Sinner.* The same may be observ'd in a great many Places, where the very Words of the Scripture would be much more satisfactory, instructive, and edifying to the Reader.—So presently after they tell us, that *Peter* out of Obedience to his Divine Guest, *was resolved to try another Cast* : How much better in his own Words ? *Master, we have labour'd all night, and taken nothing ; but at thy word, I will let loose the net. Ibid.* They tell us, *that the humble Profession of Peter, when he declar'd himself an unworthy Sinner,—procur'd him the first Place in the College of the Apostles.* Where do we find this to be true ? It was upon that Confession that St. *Peter* made, *Matt. xvi. 16. Thou art the Christ, the Son of the living God*, that Christ said to him, *Thou art Peter (a Rock) and upon this Rock I will build my church, &c. And to thee I will give the keys of the kingdom of Heaven, &c.* Page 535. They tell us, *Matt. xvi. This was the second time that St. Peter made this glorious Confession of the Divinity of Jesus Christ.* They should have told their Reader which was the first Time.—Page 536. they tell us, that Christ told *Peter*, that *he pray'd for him, that his faith should not fail entirely* : Had they given us the Scripture Words, there would not have been this Addition of the Word *entirely*.—By not giving us the Scripture Words, they are less exact in relating what we read in all the Evangelists concerning St. *Peter's Denial*.—Page 541. The Persecution (say they) obliged the Disciples of St. *Peter* to leave Jerusalem. Who do they mean by the Disciples of St. *Peter* in

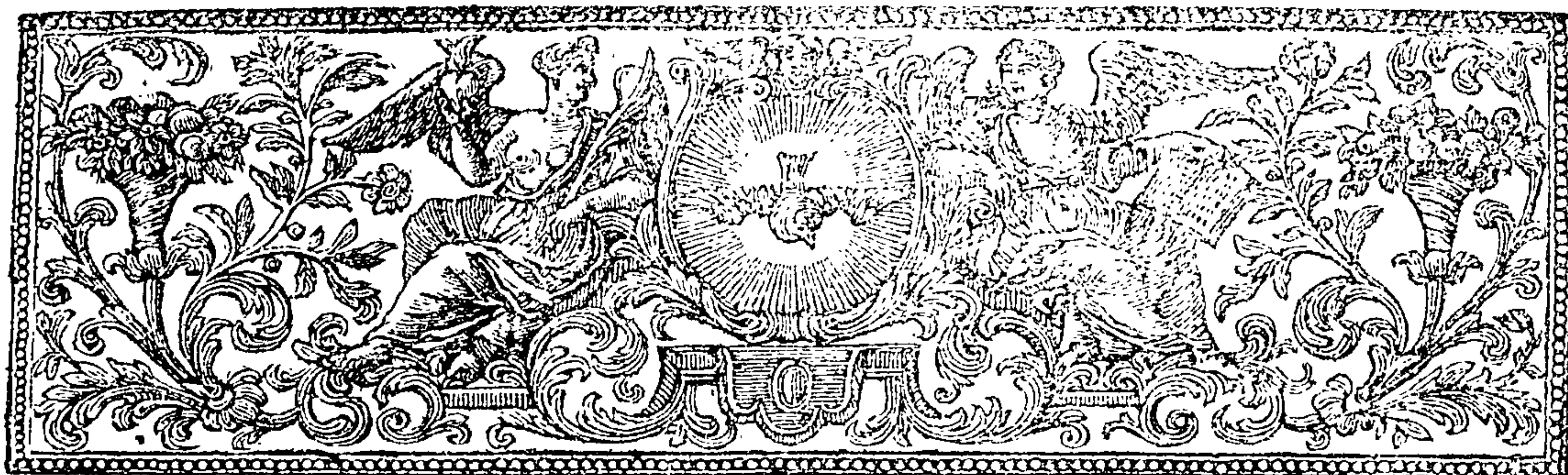


in particular? Page 544. They say, *some of the Ancients tell us, that our Apostle's (St. Peter's) Journey to Rome was occasion'd by the Success of Simon Magus, &c.* If they mean (as the Reader may well understand them) the Occasion of his *first Journey to Rome*, it is not true.—*Ibid.* They say, speaking of the Council of *Jerusalem*, that *St. James reduced the Affair to a Prohibition, &c.* Why *St. James* rather than *St. Peter*? The encyclical Letter is from the whole Council, and chiefly from *St. Peter*, who, as *St. Chrysostom* says, was the *Mouth of all, the Chief of the Apostolical College.* Hom. 3. in *Acta.* Page 545. They say, *St. Peter* wrote his second Epistle Anno 66. And presently after tell us; *the remaining fifteen Years of his Life, &c.* As if he liv'd fifteen Years after 66. which (or at least one or two Years after) was the very Year he suffer'd Martyrdom.

Jun. 30. *St. PAUL.* These Gentlemen tell us, *that St. Paul carried the Light of the Gospel into several Parts of Syria and Cilicia, while Tarsus was the Place of his most ordinary Residence.* I know no Proofs they have for this, and that *he spent five or six Years in this Manner.*—Page 549. They say *the whole Church of Antioch observ'd a solemn Fast, on the Occasion of the Ordination of St. Barnabas and St. Paul:* What Proof, that the *whole Church* kept such a *solemn Fast*?—Page 550. That *Paul* made a Discourse at *Antioch in Pisidia, which he was desired to repeat next Sunday:* Why to repeat the same Discourse, which we do not find?—That the *Jews of Berea* were of a more *sweet and tractable Temper, than those of Thessalonica.* It is true, this is one Exposition, but uncertain whether it be the right one. See *Acts xvii. 11.* Page 555. that he had only baptiz'd *Stephanus* and his Family, &c. it should be *Stephanas.*







# APPENDIX III.

ON THE

## Third VOLUME.

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JULY.



IN this third Volume are mark'd only three *Errata*, of which two are not in those Pages. There is a great Number, and considerable ones, which they have not mark'd.

July 2. The VISITATION of the Blessed Virgin. They tell us this Feast is to commemorate the *Sanctification* of St. *John*, at the Visit of that *pure Creature*, &c. I do not deny but the Baptist might be sanctified in his Mother's Womb before he was born: But this being not quite certain, nor thought to be the Opinion of St. *Augustin*, St. *Hierome*, &c. I think we should not say, that this Feast was instituted for that End. If we examine the Words of the Scripture, *Luke* i. 41. and *Jer.* i. 5. *before thou camest out of the Womb I sanctified thee*, they are clearer for *Hieremy's* Sanctification before he was born, than the Words in St. *Luke* for St. *John* Baptist's; yet it is not the common Opinion that *Hieremy* was freed from Original Sin before his Birth, but only that God design'd to sanctify him. I do not blame these Gentlemen for calling the Blessed Virgin *Mary*, that *pure Creature*. Faith and Reason convince every Catholick, that she was no more than a Creature, and only to be honoured with a Veneration, infinitely different from Divine Honour, due to God alone. Tho' the Denomination of a *pure Creature*



ture agrees as well to Angels and holy Spirits: All I blame is, the continual Affectation, by which these Gentlemen call her so, when I think it would be more proper to call her the *Blessed Virgin, Mother of our Saviour, or Mother of God*. On which Account she was preserved pure, and was sanctified above all other Creatures.

July 10. SS. RUFINA and SECUNDA. Our Account (say these *English Writers*) is taken from their *Acts*, as publish'd by Surius and Baronius. I do not blame them for judging these *Acts* of sufficient Authority: But as their Author Baillet says, they are not *Originals*, and are but of little Authority; they ought to have consider'd, whether such *Acts* be agreeable to their bold Title, *Saints Lives from Authentick Records*, &c.

July 12. In the Life of St. JOHN GUALBERT, I think they might have told us, that he pardon'd his Enemy, because it was *Good Friday*; and that in the next Church the Crucifix seem'd to bow to him, as in the Roman Breviary, and in the Authors from whom they take his Life.

July 16. St. EUSTATHIUS. These Gentlemen tell us, p. 60. that pursuant to this Way of Thinking, *Constantin call'd the General Council at Nice, compos'd of three hundred and eighteen Prelates, all venerable for their Learning and Sanctity*. This is more than I dare affirm of them *all*; especially since some of them would not submit their Judgment to the General Council.

July. 17. St. ALEXIUS. 'Tis a pleasant Jest enough in Baillet, and in his *English Translators*, when the Roman Martyrologe and Breviary, propose to us St. *Alexius*, for them to give us the Life of St. *John Calybite of Constantinople*; under this Pretence, that the Circumstances of both the Saints seem much the same. The Life of St. *John Calybite* is in Baillet, Jan. 15.

July 20. St. AURELIUS. These Writers tell us, p. 79. that Pope Zosimus having assembled a Council at Rome, was unfortunately deceiv'd so far as to approve of Celestius's Book, and acknowledge him orthodox. That the Reader may not be led into a Mistake by these Words, as if Pope Zosimus with a Council at Rome, had approved some Book of the Pelagian Heresy; the Matter of Fact was thus: Celestius in a submissive Writing presented to Zosimus, declared himself ready to be corrected by Zosimus, with a Submission to his Authority. Zosimus did not approve any Error in any Book, but only wrote to Aurelius and the African Bishops, that Celestius declaring his Readiness to submit, and be corrected, was not yet to be look'd upon as an obstinate Heretick. See Labb's Councils, Tom. II. p. 1558.

July 22. St. MARY MAGDALENE. These Gentlemen begin this Life, p. 84. with these Words; *As we on all Occasions profess to avoid critical Enquiries in the Course of this Work*, &c. I am persuaded they did well to profess them-



themselves no Criticks, and in another Place seemingly to blame *bold Criticks*: They have never apply'd themselves to this Study, which requires great Application, and a diligent Examination of Authors and Writers in every Age; but certainly, they would be sorry not to be thought Criticks by the Title of their Volumes, by the Preface, by giving an *Account of the Authorities they have follow'd in every Saint's Life*, as if they had read and examined them, and were able to pass a nice critical Judgment on every Writer; what is this, but, as the Bishop of Meaux takes notice, to set up for Criticks, and for Men, by their Learning and Application, of a distinguished Character? Yet, after all, they have certainly no Right to be esteemed Criticks by their own Study, but only in as much as they have copy'd, and follow'd *Baillet*, one of the most *bold Criticks* of the last Age. And by avoiding to name even once *Baillet*, what can we think (notwithstanding they profess the contrary) but that they have no small Ambition to be esteemed Criticks, and very *bold Criticks* too, if *Baillet* be one? They would be thought to have labour'd as *Baillet* had done, tho' in this whole Work of the Lives of Saints *Baillet* did all, and they nothing but translate and contract him, changing sometimes his Expressions to the worse and less judicious, as I have shewn on divers Passages.

July 24. St. SEGOLINE, Abbess. These Gentlemen write thus: *The Life of this Saint, from which our Account is taken, is the Work of an anonymous Author, suppos'd to live in the 8<sup>th</sup> Century, and may be consulted in Mabillon, Age 3. Part 2. Baillet signifies, that not much Credit can be given to the anonymous Author, nor to the History of this Saint written by others. However, Baillet has given us this Saint's Life, of which that of these English Editors, is only a Translation according to their Custom, only they have made no mention even in general of her Miracles, either living or dead, whereas Baillet at least tells us, It is said, that divers Miracles were wrought at her Tomb, which serve as a Testimony of her Sanctity.*

July 25. St. JAMES the Apostle, p. 92. These Publishers of Saints Lives in English have translated the Words of Christ, *Matt. xx. 23. and Mark x. 40.* in this Manner: *As to sitting on my right or left hand, that is not at my disposal, but belongs to those for whom my father has disposed it.* I admire the gross Oversight or Ignorance of these Catholicks (for such the Publick take them to be) in giving such a Translation of this Text, so different from the *vulgate Latin*, and at the same time different from their Author *Baillet*, who with the *vulgate Latin* puts, *It is not mine to give you, Ce n'est pas a moy a vous le donner.* Especially in translating a Text, from which both the Old and New Arians make an Objection against the Divinity of our Saviour Christ; and their Translation favours the *Socinians* more than any I have yet seen, when they say,

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*that is not at my disposal.* It sounds much worse than the Protestants Translation, who following the *Greek* Copies now extant, translate the Words thus : *It is not mine to give* : For we may easily understand *to give you*. If these Gentlemen know any thing of the Difficulties in the Holy Scripture, they would know the Controversy about the true reading of this Text. They might know, that the *Latin-Vulgate* is more ancient than any of the Gospel MSS. we now have, as the learned Dr. *Wells* observ'd : They might know, that according to *Beza*, the *Latin-Vulgate* is sometimes to be preferr'd to all the Gospel MSS. put together : They might know, that both St. *Augustin* and St. *Ambrose* sometimes lay great Strefs on this reading, *it is not mine to give you*, preferable to that other, *It is not mine to give. Non est meum dare vobis* ; that is, as they expound it, it is not mine to give You, whilst You remain such as You are at present, fill'd with *Pride* and *Ambition*. *Dare vobis*——*Dare superbis*. See the Notes on the late *Doway* Translation Anno 1730. p. 83. and 84. where this Difficulty is expressly handled in a few Words.

They judge it not proper to tell us, that according to divers Writers, St. *James* preach'd in *Spain*, and that his Relicks are at *Compostella* ; tho' this be still retained, not only in the *Roman*, but also in the *Paris* Breviary, after the Corrections made by the learned Doctors appointed to revise that Breviary. See *Tillemont*, who as to the Translation of St. *James's* Relicks to *Compostella*, is much more moderate than *Baillet*, and brings some Reasons to shew it probable.

July 26. St. ANNE. *Baillet*, and these Gentlemen after him, have given us some Account of St. *Anne*, at well as of the Veneration paid to her Memory, and that of St. *Joachim*, tho' they both say, *that History has left no Account of them*. They may see therefore, that they should not have pretended in the Lives of the Saints in general, to have always the Account of them from *Authentick Records of Church History*.

July 27. St. PANTALEON, and July 28. St. NAZARIUS and CELSUS. The *English* Writers own, that the Accounts they give of them, are from their Acts ; and *Baillet* says, *they are of no Authority*. There's a great Difference betwixt *being of no Authority*, and *being Authentick*. We may say the same of the Acts, and History which remain of St. *Sampson*, Bishop ; and also of St. *Abdon* and *Sennen*, whose Acts *Baillet* pretends are *fabulous*. Those of St. *Julitta* may be counted Authentick, and may be seen in *Ruinart*.

July 31. St. IGNATIUS's History, say they, is *extracted* from the approved Writers of that Order, viz. *Ribadeneira*, &c. Thus they own *Ribadeneira* to be an approved Author.

AUGUST.



AUGUST.

Aug. 1. **S**T. PETER'S CHAINS. The *English* Writers say, *that what is usually said of St. Peter's Chains, the curious Reader may find in Baronius's Notes on the Martyrologe.* They do not so much as tell us what *Baronius* mentions in his Notes, and what we have at length in the Roman Breviary of the Chain of St. Peter at Jerusalem, and the other Chain with which he was chain'd under Nero at Rome, miraculously uniting together, as if they were but one Chain. This Story is rejected as altogether groundless by *Tillemont*, and *Baillet*, who in most Things follows the other. 'Tis true, that the Church without obliging the faithful to believe this Story, has another Reason to keep this Feast; that is, to keep the Remembrance of St. Peter's Imprisonment, and to pay an Honour to this Apostle with a Commemoration of his Sufferings.

Aug. 3. Upon the Discovery of St. STEPHEN'S Relicks. These *English* Writers say, p. 153. *the Church of Hippo received St. Stephen's Relicks, about Anno 425, two Years before St. Augustin wrote his Treatise of the City of God.* This cannot be true, unless we take the Sense to be, two Years before he ended that Work; for the *Mauritian* Monks evidently shew in their Preface to the Books of the City of God, Tom. VII. that St. Augustin began that Work Anno 413. and did not end it till 426. or 427.

Aug. 4. St. DOMINICK. These Gentlemen mention no Miracles in his Life-time, tho' the *Roman Breviary* in the Lessons taken out of the same Authors, tell us, *he rais'd three dead Persons to Life, and did many other Miracles.*—They own, p. 162. that after his Death there was a Number of Miracles, by which the Almighty manifested the Sanctity of his Servant. This is not conformable to what (as we took notice) they said of Miracles in their Preface.

Aug. 7. St. DONATUS. Our Account, say they, is taken from the *Roman Martyrologe, and Breviary.* Baronius owns the Acts to be full of gross Corruptions. *Baillet* says, these Acts are supposititious, and yet, both he and his Translators are forc'd to follow them in the short Account they give of St. Donatus.

In like manner the short Account of St. Cyriacus, &c. is taken from the Acts of St. Marcellus, Pope and Martyr, into which such Changes are crept, that *Baillet* says, they are of no Authority. It may be observ'd in regard of these, and many other Saints, and especially Martyrs; that we are sufficiently assur'd of their Sanctity and Martyrdom, by the Veneration and Honour which we find has been paid to them, tho' the Acts now extant may be mix'd with Uncertainties.



Thus again, the Particulars of St. ROMANUS's Martyrdom, *Aug. 9.* are taken from the Acts of St. *Laurence*, as these *English* Writers tell us in *their Authorities*; which Acts, says *Baillet*, are own'd by every one to be *false*, or *falsify'd* to such a Degree, that they are not to be rely'd upon, as to the particular Facts we find in them; but we may safely honour St. *Romanus* as a Martyr.

*Aug. 10.* St. LAURENCE. The History and Martyrdom of this glorious Saint are not taken out of what are call'd the Acts of his Martyrdom in *Suarius*; which not only *Baillet*, but *Baronius* owns to have Additions, and which make the Account in them uncertain, but his Life (as it is also in the *Roman Breviary*) is taken from the certain Works of the ancient Fathers, whose Authority we have no Reason to call in question.

*Aug. 11.* St. TIBURTIUS. These *English* Writers say, *his Martyrdom is related out of the Acts of St. Sebastian*; which Acts, says *Baillet*, are *suspected of Additions*. Let these Followers of *Baillet*, who with him follow the same Acts in this Saint's Life, shew in what Sense they are to be counted *Authentick Records*. The like they must do as to the short Account they give us of St. *Susanna* Virgin and Martyr, from Acts, which *Baillet* owns to be *false*, tho' he's oblig'd to follow them.

*Aug. 12.* St. CLARE. They tell us, *her Life was penn'd after her Decease by an anonymous Author personally acquainted with her*. *Baillet* tells us the same; and in the History of her Life, both he and they follow that Author; as likewise the *Roman Breviary*. And therefore I should be glad to know, why all those Miracles are omitted, which are in the 6<sup>th</sup> Lesson of the *Breviary*, and which are found in the same Author, whom they follow as to the rest of her Life.

*Aug. 15.* The ASSUMPTION of the Blessed Virgin *Mary*. These *English* Editors in their *Authorities* say, *they have spoke of her Assumption with the Reverence due to that Holy Creature*. But have they writ with the Reverence due to the common and received Opinion (not to say Belief) of the Faithful? *Baronius* in his Notes on this Feast says, *Dei Ecclesia in eam partem propensior videtur, ut una cum carne assumpta sit in Cælum*. And presently after he adds, *Hæc sententia communi consensu fidelium jam recepta videtur*. *Tillemont* owns the same, *Tom. Note 16.* that this Opinion of her Body being risen, seems held by the common Consent of the Church, p. 471. I leave, says he again, p. 474. others to judge what Deference or Submission is due to the common Consent of the Faithful: And he concludes, p. 475. *It is certain, a Belief (une croyance) that is common, a pious Belief—tho' not so certain as that she is dead*; of which St. *Epiphanius* seems to doubt, *Hær. 78.* *Nat. Alex. Tom. I. Sæc. 2. c. 4. p. 301.* says,  
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*We embrace this Opinion as pious, and much more probable, as the Church embraceth it; insomuch that he would not escape a Censure of being rash, who should doubt of it.* Let the Reader judge whether these *English* Writers by their Silence on this Article, have not given us more than sufficient Grounds to judge that they doubt of the corporal Assumption of the Virgin Mother into Heaven; or rather that they look upon it altogether groundless. Tho' the Silence of Writers be only a *negative Proof*, yet to be silent on some Occasions, is no less than a positive Proof; and then particularly, when Writers, who undertake to write the Lives of renowned Persons, say nothing of Facts generally related by others who have writ the same Lives. For Example, if those who write *St. Peter's* Life, should say nothing at all of his ever having been at *Rome*, we might conclude them of the Opinion of those few Protestant Writers, who deny or question, whether *St. Peter* was ever at that City. If a Man writing the Life of *St. Paul*, should never mention his Journey by Sea from *Palestine* to *Rome*, nor his Shipwrack in the way: In fine, if writing of the Feast of the *Conception*, or of the *Presentation of the Blessed Virgin in the Temple*, they should be quite silent on these Points, and not relate them even as probable; what could we think but that such Historians were of Opinion, that such Matters are so evidently false, that they did not deserve to be mention'd? I'll pass over other Expressions of these Gentlemen on the *Assumption*, which are Proofs, that they differ from the common Opinion, Consent and Persuasion of the Church.

*Aug. 16. St. HYACINTHUS.* As these Gentlemen follow the same Author, out of which are taken the Miracles in the 6<sup>th</sup> Lesson in the Breviary, of his passing over a River, by spreading his Cloak for himself, and his Companions, and of his foretelling his own Death, why were they omitted?

*Aug. 18. St. AGAPITUS.* *What we have said, is taken from his Acts, which Baronius owns are much corrupted.* Are Acts much corrupted to be call'd Authentick Records?

*Aug. 22. St. TIMOTHY, HIPPOLYTUS and SYMPHORIAN.* These Writers tell us, p. 244. that the Roman Breviary gives no Account of their Lives. They have overlook'd the 9<sup>th</sup> Lesson on the Octave of our Lady's Assumption, which has a larger Account of *St. Timothy* than they have; but the Acts, according to *Baillet*, are of *no Authority*. The Breviary also gives a short Account of the other two, and out of the same Author as *Baillet* and his Followers.

*Aug. 24. St. BARTHOLOMEW, Apostle.* Altho' the Roman Breviary does not reject that Story of *St. Bartholomew's* being flayd alive, but has retain'd it in the 5<sup>th</sup> Lesson; yet by the Silence of *Baillet*, and of these his Translators, we may, I think, lawfully conclude, that they look upon that Account as ground-



groundless: However, I cannot but take notice that *Baillet* does not reject this Account of his Death so positively, as he's accusom'd to do many others; But only says, *they are not of great Authority, Ces Ouvrages n'ont gueres d'autorité*. What is probable, and commonly related, should not be quite left out; for as *P. Honoratus de S. Maria* observes very judiciously on the Performances of *Baillet, Tillemont, Fleury, Du Pin, Nat. Alexander*, if they pretended (like our late Writers of Saints Lives) to produce *nothing but Authentick*, we must cut off the greater Part of their own Works, and of all History, both Sacred and Profane. What Ecclesiastical History, says *Honoret*, 2 Diff. 2. 2. p. 47. has appear'd to this Day, in which doubtful and uncertain Facts do not make up the greatest Part? And it is absolutely necessary even to continue the Thread of a History, that Things probable and uncertain be allow'd their proper Place, tho' distinguish'd from other Matters of incontestable and infallible Authority: 'Tis the Observation of even *Tillemont* himself in his *Preface*. What a deal, says *Honoret*, have we in *Fleury's* History, out of Authors, whose Authority at the most, can only make Things probable, and which are even very doubtful; as out of the *Thalmudical* Writers, out of *Philostratus*, and his Fables about the Birth and Actions of *Apollonius Thyaneus*; he is more prolix in these Relations, than in giving us what are the common Persuasion and received Opinions of the Faithful, grounded probably at least, on the Authorities of the ancient Writers and Fathers; for he does not think these worth taking notice of. But when he meets with any Rubs or Reflexions against the Popes, and the Customs of the *Ultramontains*, he shall pick them up out of prejudiced Writers, not sufficient to make them probable, with the like Pleasure, as these *English* Writers could repeat in two different Places, that Pope *Liberius* subscrib'd an *Heretical Creed, the second Heretical Creed of Sirmium*; tho' the contrary be asserted even by the best Criticks; so hard it is for every one not to follow his private Prejudices, and not to believe, write and deliver, what he would have to be so; *Quæ volumus, facile credimus*; and we pass by as false, what is not according to our Taste.

*Aug. 25. Of St. LEWIS, King.* No wonder we have so long a Life in *Baillet*, and in his Translators, of this great King and glorious Saint *Lewis*; tho' it might be written with full as much Edification, and without so much of History.

*Aug. 27. St. CESARIUS, Bishop of Arles.* The *English* Editors have omitted in this Life a great deal, that may be read in *Baillet*. I do not think they have done amiss; especially since *Baillet* in the Account of his Authorities, lessens very much the Authority of those who writ his Life, so as to make it uncertain what Credit may be given to them.



*Aug. 28. St. AUGUSTIN.* These *English* Translators say, he was born on the 13<sup>th</sup> of *November* 384. They are widely mistaken in their Chronology; but by *Baillet*, and his Life written by those that publish'd the last Edition of his Works, it should be 354. a false Print; but of which they should have taken more Care; nor is it in the *Errata*, which are pretended to be only three in this Volume.—Page 275. they say, *he gave a free Loose to his corrupt Inclinations, and ran headlong into the most criminal Excesses.* This (according to their Custom on such Occasions) is more than literally true. —Page 284. they leave out little in *Baillet*, yet omit what *St. Monica* upon her Death-bed desir'd of *St. Augustin*, and others present, that they would be mindful of her and her Husband at the Holy Altar; which I think they should not have pass'd over.—Page 296. declaring him (*Pelagius*) Orthodox. I do not find this Word or Expression in *Zosimus's* Letter to the Bishops of *Africa*; Both *Celestius* and *Pelagius* dissembled their true Sentiments, declared themselves ready to submit, if they had been in any Error or Mistake; and as a Man may err and not be obstinate, the Pope judg'd them to be in *Orthodox* Sentiments or Dispositions, as we before observed.

S E P T E M B E R.

**B**AILLET (whom our *English* Writers continue to copy out as before) finds some Faults, which lessen almost all the Authorities, and Authors of the Saints Lives in this Month; which shews, with how little Thought and Foresight these Gentlemen put in the Title of their whole Work. *Authentick Records of Church History.*

*Sept. 3. St. SERAPIA, Virgin; and St. SABINA, Widow.* These Gentlemen say, *that their Martyrdom they have related, as found in the second Volume of Balure's Miscellanies.* It is true, they have taken the Account from *Baillet*; and he pretends to take a great Part of it from *Balure's Miscellanies*, but not all. Besides, *Baillet* complains, that the Acts seem alter'd by Additions; that they contain Expressions, not so becoming a Christian Modesty, and abound with Prodigies. By *Mr. Tillemont* in the Life and Notes on *St. Sabina*, Tom. II. p. 246, and p. 597: we find that *Balure* took these Lives from *Surius*, and *Mombritius*, *Baillet* leaving out a great many Miracles, of which *Tillemont* makes mention in his Notes; who also takes notice of the Difficulties which occur in these Lives, particularly by the provoking and injurious Expressions, which these Martyrs make use of to the Judge, and against his Idols. But they who pretend to give us the Lives of the Saints from such and such Authors, ought to give us them as they find them in the said Authors, and not change them as they think to make better; of which,  
*Baillet*



*Baillet* and other Criticks make such loud Complaints against *Metaphrastes* and *Surius*. There is one Thing in these *English* Editors, p. 320. and in *Baillet*, p. 25. where, upon the Governor's asking *St. Serapia*, whether she would cease to be the Temple of God when violated? The Saint answer'd, The Consequence was just. And in *Baillet*, *Il est vrai, dit Serapie*. This Answer cannot be true; 'tis far from being a just Consequence; nor is any such thing found in *Surius*, but only these Words, *If therefore thou be violated, wilt thou not cease to be the Temple of God?* *Serapia* only answer'd, *If any one violate the Temple of God, him God will destroy*. Nor is there any more in *Tillemont*, p. 248.

Sept. 4. *St. MARCELLUS* and *VALERIAN*, Martyrs. They say, the *Acts* of *St. Marcellus* may be seen in *Surius*, those of *St. Valerian* in *Father Chiflet's History*. According to *Baillet*, neither are of great Authority.

Sept. 5. and 10. *St. LAURENCE JUSTINIAN*, and *St. NICOLAS TOLLENTIN*. These Translators of *Baillet* say nothing of those Miracles, which are in the Breviary out of the same Authors, in both these Lives.—On the Feast of the Exaltation of the Holy Cross, *Baillet* rejects what is related of the Emperor *Heraclius* not being able to bear the Weight of the Cross, till he changed his rich Apparel, as related in the *Roman Breviary*. *Baillet* says, they who found out this Story, did not consider the Situation of *Calvary*, which at that Time was in the Middle of the Town of *Jerusalem*: But I do not see how this is a Confutation of the Story; for I presume the Way to *Calvary* was still by ascending, tho' within the City.—The *English* Writers are silent as to the Fact, and only say, the Emperor *Heraclius* acquitted himself of that Duty with an edifying Devotion.

Sept. 16. *St. CYPRIAN* of *Carthage*. The *English* Editors, p. 374. speaking of Baptism given by Hereticks, say; these Debates which made so much Noise, were carried on with an inflexible Resolution by both Parties, but that *Stephen's* Opinion was certainly more ancient and universal, and consequently preferable to that of *Cyprian*. These Gentlemen express the Matter very coldly, when they tell us, *Stephen's* Opinion was preferable. The Doctrine of *St. Stephen* was the Doctrine of the Church, and an Apostolical Tradition. The Council of *Nice*, say they, has decided this Question interpretatively. I believe many Readers will be hard put to it to understand this: As they may find Difficulty, when they tell us of *St. Stephen King*, that he work'd himself into a perfect Submission to its Dispensations, speaking of Providence. This Life is excessive long.

Sept 19. *St. JANUARIUS*, &c. They say, from their History as written by *John a Deacon* of *St. Januarius's Church* at *Naples* above six hundred Years after their Death. *Baillet* gives this Judgment of this Life, that it is not of any great Authority.



*Authority.* He also says, that the Acts of St. *Eustachius* are worth nothing, and are only a Romance.

Sept. 22. St MAURITIUS, and the THEBEAN Legion. The Acts, say these Gentlemen, are universally esteemed as *beautiful, true, and edifying*. They are put out by *Ruinart*, and were compiled by an exact Author, St. *Eucherius* of *Lions*. *Baillet* takes notice, that *Burnet* decries these Acts, and that he might have some Acts different from those we rely on at present. However, these Gentlemen answer the Objections of *Burnet*; to wit, as to the Silence of the Writers of the 4<sup>th</sup> Age, which is not sufficient against the positive Testimony of so great and exact an Author as St. *Eucherius*. Secondly, *Burnet* pretends their Martyrdom could not happen in *Gaul*, where the Church enjoy'd a kind of Peace under *Constantius Chlorus*. But it might not be always in his Power to hinder what was order'd by *Maximian*, and especially what regarded the Soldiers of *Maximian*, who commanded them to be put to Death, and who seems not to have been far off: Nor in fine, is it certain that these Martyrs suffer'd in the Dominions of *Constantius Chlorus*.

Sept. 23. St. THECLA. Her Life, say they, is taken from St. *Methodius* in his *Convivium Virginum*, from St. *Greg. Naz. Poem. 4.* and St. *Ambrose, Lib. II. de Virg. c. 3.* *Baillet* takes notice, that no one pretends to take this Life from the Romance call'd, *The Journeys of St. Paul and St. Thecla*, condemn'd by *P. Gelasius*, &c. That Romance seems to have been reviv'd in the 5<sup>th</sup> Age by *Basil of Seleucia*. This, says *Baillet*, may be seen in *Surius*, who cites another out of *Metaphrastes*. *Baillet* therefore (whom these *English* here translate) gives us the Life of St. *Thecla* out of St. *Methodius*, and what can be gather'd out of St. *Ambrose*, St. *Gregory of Nazianzum*, and St. *Gregory of Nyssa*.—I do not admire the Expressions of these *English* Editors, p. 401. when they tell us, *that the Person, to whom she had been engaged, still felt his Heart warm with his Passion for our Saint, &c.*

Sept. 26. St. CYPRIAN and JUSTINA, Martyrs. These *English* Writers in their *Authorities* only tell us, *that their History, as it is confounded with, that of St. Cyprian of Carthage, may be seen in St. Greg. Naz. Orat. 18. and Photius's Library.* By this no one can tell what to rely on in the pretty long Life they have given us. *Baillet* says, it must be own'd, *that we have nothing concerning these two Saints that can be call'd Authentick.* *Baillet* also says, we have nothing to be relied on as to the Lives of SS. *Cosmas and Damian*, and that the Inventors of Fables, have not used greater License than in Writing the Lives of these two Saints.—When they tell us in the Life of St. *Hierome*, p. 435. *that he is universally acknowledged the most learned of the Latin Fathers,* I think this need be only understood as to the *Hebrew and Greek Tongues*, and as to expounding the Holy Scriptures.





# APPENDIX IV.

ON THE

## Fourth VOLUME.

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OCTOBER.

Octob. I.



T. REMIGIUS. They say in their Authorities, *The Life which we have followed, is the Work of Hincmar, with the Testimonies of Sidonius Apollinaris, and St. Gregory of Tours.* Without any rash Judgment I may say, these *English* Writers know not from what Authors each Part of the Life they have given us, is taken. It is not true what they have told us, *that the Life which they have follow'd, is the Work of Hincmar.* This any one will be convinc'd of, if he casts an Eye on the long Life of St. Remigius, written by *Hincmarus*, and publish'd by *Surius*, Tom. I. 13. *Januarij.* These Gentlemen seem to give us a short Contraction of the Life, which is much longer in *Baillet.* The Life as we find it in *Hincmarus*, is a Series of Miracles; and they contradict him as to the Time and Day, that *Clovis* and those other *Franks* were baptiz'd, which *Hincmarus* tells us, was on *Easter Eve*, not at *Christmas.* *Baillet* relates several Miracles out of *St. Gregory of Tours*, and particularly out of the Life of this Saint, written by *Fortanatus of Poitiers*, which is also in *Surius*, Tom. IV. on the first of *October*: But those Miracles are omitted by our Writers: They seem in a manner always to forget, what they promis'd in their *Preface*, that all Miracles



recommended by unquestionable Authority *should be allow'd a Place in their Account.* Now, either the other Facts, which they have related in this Life, are not of unquestionable Authority, and so should not be inserted among *Authentick Records*; or if they are to be accounted of unquestionable Authority, the Miracles recorded by the same Authors, should have a Place, at least a good Part of them; especially such as are mention'd by their Author *Baillet*. These Writers tell us, *that Clovis was baptiz'd, and received the sacred Unction*—I very much question, whether a great Part of the Readers will understand what is meant by this *sacred Unction*, which must either be the anointing with holy Oil after Baptism, or that which is used in the Sacrament of Confirmation. They might have mention'd at least what is in *Hincmarus*, c. 39. and in *Flodoardus* in his History of *Rhemes*, that when the Holy Oil was wanting at the Ceremony, and could not be brought to St. *Remigius* on Account of the great Crowd, that a Dove brought down a Vial of Oil, and presently disappear'd.

Octob. 3. St. CYPRIAN, Bishop of *Toulon*. These Writers say, *his Life was compos'd by one, by some thought ancient, while others think he was not till the 11<sup>th</sup> Century.* This is the Judgment of *Baillet*, who says it contains uncertain Facts, and some Things visibly false.

October 4. St. FRANCIS. These good Gentlemen, who love rather to aggravate, than not inform us of the Faults and Sins of the Saints, tell us, p. 8. *that Francis's whole time was divided betwixt Interest, and Pleasures.* Page 9. *that full of the Spirit of the World, he had no Relish, nor Concern for any thing, but what brought a present Satisfaction.* In this they out-do their Author *Baillet*, who took care to tell us, *that God preserved him from falling into any great Disorders: L'empêcha de tomber dans des grands desordres*, p. 51. and *that the Love of Pleasures did not lead him into Debaucheries, neither as to Women or Wine: Sans que l'Amour des Plaisirs l'entraînât à la Debauche du Vin, ou des Femmes.* Such an Admonition was but just, after they had represented him a lewd Libertine; and it is altogether conformable to his Character in his Life written by St. *Bonaventure*, whose Words are, “ That in his Youth being bred up  
“ to Vanities, or vain Things, among the vain Sons of Men, and engaged  
“ in Merchandize; yet by the Divine Protection, neither when he was most  
“ addicted to Pleasures, did he follow the Wantonness of the Flesh among  
“ lascivious young Men; nor when he was most attentive to Gain, did he put  
“ his Confidence in Money and Treasures”: *Superno assistente præsidio, nec inter lascivos juvenes, quamvis effectus ad gaudia, post carnis petulantiam abiit, nec inter cupidos mercatores—speravit in pecunia & thesauris.* These Gentlemen could scarce omit divers Miracles in his Life; however they pass over many considerable



derable Miracles and Visions, which contributed to the Establishment of his Holy Order itself; as the Vision made to the Pope *Honorius*, in which he was represented to him, as supporting the Lateran Church.

*Octob. 5.* St. PLACIDUS, &c. They say, *the Account is taken from their Acts in Surius*, which want Correction, or rather are of no Authority, says *Baillet*. He speaks in like manner of St. *Faith*, and *Capracius*, and of St. *Sergius* and *Bacchus*; which, tho' not Authentick, but mix'd with some false Circumstances, need not, says he, be rejected.

*Octob. 8.* St. BIRGIT or BRIDGIT. They say nothing of any Miracles or Revelations. They might well enough have taken notice, with their Author *Baillet*, that her particular Revelations concerning the Passion of our Saviour, were order'd to be examin'd in the general Assembly of *Bâle* by the Cardinal *de Turre cremata*, who declared, that in them he found nothing contrary to the Holy Scriptures, nor to the Maxims of the ancient Fathers, nor to good Manners. He also made some Remarks to clear the Difficulties.

*Octob. 11.* St. TARACHUS, PROBUS, and ANDRONICUS, Martyrs. *Baillet* and his Followers allow these Acts to be Authentick, as they are publish'd by *Ruinart*. May I ask then, why they have quite chang'd so many Expressions (as every one upon Examination will find) in these Acts: For when any of these three Martyrs give any harsh Language to their Judge; when they provoke him, by shewing a Contempt of him, or even of his Idols, they take great Care to soften the Expressions by changing them, or leaving them out. This occurs so frequently in the Acts of these glorious Martyrs, that it would be tedious, and I think needless, to instance the Places. Is not this to follow the Example of *Metaphrastes*, of whom they speak with such Contempt, for *paraphrasing* and changing Things, as he judg'd for the better; for giving Things, as in his Opinion they should be, and not as he found them in the Acts themselves? They complain this is not to fulfil the Part of an exact Historian. *Quid ollus ad Cacabum?*

*Octob. 12.* St. WILFRID, Bishop. The Reader may be apt to think that the Life of this *English* Saint is compiled by these *English* Editors, but he'll find it no more than a Contraction of *Baillet*. Page 59. they tell us, that *Wilfrid was received at Rome by Pope Agatho, in a Manner becoming the first Bishop*. This Way of speaking (which they affect in divers Places) is sometimes used by those, who hold the Bishop of *Rome* to be the first Bishop, and yet deny him to have *Jurisdiction over the whole Church*, by which he is the supreme Head of the Church, St. *Peter's* Successor, &c.

*Octob. 5.* St. TERESA. These Gentlemen who love to express in very strong and full Terms the Failings of the Saints, say, p. 68. *that by reading*  
*Romances*



*Romances she was so corrupted, that her whole Thoughts were bent on appearing to Advantage in the World—banish'd all good Thoughts—was very near engaging herself in a vicious Course of Life — and that a Concern for her Honour was her only Restraint.* This is more than we find in *Baillet*. In this great Saint's Life they leave out many Things, that would be of no small Edification to the Reader; to wit, divers Temptations and Victories gained over them, particularly by using the Sign of the Cross, her frequent Revelations, and manner of praying, especially by mental Prayer, her Miracles, &c. See Chap. 2. of *St Teresa's* Life written by herself.

October 18. *St. LUKE.* These *English* Translators of *Baillet*, p. 85. tell us, that *St. Hierome*, who is follow'd by all Commentators in that Point, expressly says, this is the Man, whom the Apostle commends so highly to the Corinthians, 2 Epist. Chap. viii. §. 18. when he tells the People, the Church had assign'd him that excellent Person as a Companion of his Evangelical Labours: When these Gentlemen tell us, that *St. Hierome* is follow'd by all Commentators in that Point, in thinking that the Apostle means *St. Luke*. One would think these Translators had never read any Commentator, ancient or modern; otherwise they could not be ignorant how divided they are in this Point; some being for *St. Luke*, some for *St. Barnaby*, others for *Silas*.

Octob. 19. *St. PETER of Alcantara.* I must needs say I cannot but admire, how these *English* Editors could put out this Life in a Manner so unworthy of this great Saint; so empty, so dry, with so little, that may contribute to the Instruction, and Edification of their Readers. They leave out what *Baillet* has cited out of *St. Teresa* concerning this great Saint, which I think is more to the Purpose, than all the rest we read in them or *Baillet*. I cannot forbear to insert in these short Remarks, what so unexceptionable a Witness as *St. Teresa*, declares she knows for certain to be true, and what she had from his own Mouth. *St. Teresa* in the 27<sup>th</sup> Chapter of her own Life, speaking of the ungrounded Pretence of those, who excuse themselves from rigorous Fasts, and corporal Mortifications, alledging, that the Bodies and Constitutions of Men are now weaker than formerly, and less able to fast and bear Hardships, brings the Example of *St. Peter* then lately dead: “ He (*St. Peter of Alcantara*) liv'd in the Practice of a most severe and penitential Life for forty-  
“ seven Years. I had it from his own Mouth, that for the Space of forty  
“ Years he slept but one Hour and a half out of the twenty-four. And this  
“ Mortification in the Beginning was more painful to him than any other.  
“ To overcome Sleep, he kept himself standing or kneeling. He slept sitting with his Head supported by a Piece of Wood fasten'd to the Wall of  
“ his Cell. During all that Space of Years he never cover'd his Head, nei-  
“ ther



“ ther from violent Heats, nor from Rain. He always walk’d bare-footed  
 “ with nothing even under the Soles of his Feet. He never had but one Ha-  
 “ bit at a time, which was very strait, and a short Cloak, both of very mean  
 “ and rough Cloth. In very cold Weather he put off his Cloak, and open’d  
 “ the Window of his little Cell, and after a time put on his Cloak again,  
 “ and shut his Window; by which Means he found himself warm again.  
 “ Most commonly he eat every third Day, and told me that must not seem  
 “ wonderful to me, it becoming easy to those who were accustomed to it.  
 “ One of his Companions told me, that sometimes he did not eat for eight  
 “ Days, I believe this might be during his Raptures and Extasies, of one of  
 “ which I was an Eye-witness. He liv’d in extreme Poverty, he practis’d  
 “ such Mortifications and Self-denials from his Youth, that, as he told me,  
 “ he had been three Years in a Convent of his Order, without knowing any  
 “ one of the Religious, but by his Voice: For he never lifted up his Eyes  
 “ to look at any thing; so that not knowing the Way from Place to Place  
 “ in the Convent, he follow’d the Steps of others. He was several Years  
 “ without looking any Woman in the Face, and it became a Thing indiffer-  
 “ ent to him to see, or not see them. He was a Man of few Words, but  
 “ had nothing that was harsh or *severe* in his Manners and Conversation, was  
 “ patient and affable to all—Such was his Death as his Life had been,  
 “ preaching to, and exhorting those about him; he repeated the Words of  
 “ the Psalm, *I have rejoyc’d in the things that were said to me, we will enter in-*  
 “ *to the House of the Lord. Lætatus sum in his, &c.* It hath pleas’d our Lord,  
 “ that he hath given me greater Assistance, since his Death, than when he  
 “ was alive. I have often seen him surrounded with Glory: The first Time  
 “ he appear’d to me, he said, Oh happy Penance, which has receiv’d such  
 “ ample Rewards: He many times comforts me—Our Lord said to me that  
 “ he would deny nothing that Persons should ask in his Name, as I myself  
 “ have often experienc’d. Let the Name of our Lord be blessed. *Amen.*

This Account of St. *Teresa*, and that which is in the *Roman Breviary*, is more moving than all his Life in these new Saints Lives.

Octob. 31. St. QUINTIN. They say, *his Acts in Surius are esteem’d correct and ancient*; but *Baillet* says, *they are neither the Originals nor Authentick*; on which Account *Ruinart* would not put them out with his sincere Acts. I did not understand the Meaning of these Gentlemen, till I consulted *Baillet*, when they first say, p. 129. *We are not acquainted with the Particulars of St. Quintin’s Actions and Sufferings*, and then presently give us the Particulars as to a great many Torments, which he underwent under *Reſtius Varus*, or *Riſtiövarus*, and of the Miracles that happen’d at his Martyrdom. I think the Mean-  
 ing



ing is, that we know not the Actions or Sufferings of St. *Quintin* before he was summon'd to appear before *Rictiovarus*.

## N O V E M B E R.

Nov. 1. **S**T. MARCELLUS Bishop of *Paris*. *Baillet*, as well as these his Translators, take this Life to be written by *Fortunatus* of *Poitiers*. But our *English* Writers have left out a great Part of this Life, and especially the Miracles related even by *Baillet*. It is evident these *English* Writers only borrow the *Account of their Authorities* from *Baillet*, without examining the Authors themselves, to know what Part of the Life is taken from the Authors they cite, and what Part from other Authors, mention'd and follow'd by *Baillet*. This I say is evident in this Life of St. *Marcellus*; they tell us in the *Account of the Authorities* which they pretend to follow: *The Life*, say they, *of St. Marcellus, which furnish'd us with Materials, bears the Name of Fortunatus, whom some (Baillet) with great Probability think to be the famous Bishop of Poitiers*. How can they say *which furnish'd us*, &c. For in this Life to be seen in *Surius* (as *Baillet* owns, and any one may see Tom. IV. *November*) are nothing but half a dozen Miracles, all by them omitted; and of the short Account they have given, not one Line is in *Fortunatus*. Surely they imagin'd no one would even examine their Authorities, which they give at random.

Nov. 3. St. MALACHI. *His Life*, say they, *was written by St. Bernard, who was well acquainted with him*. Page 139. These *English* Writers say, that St. Malachi *enforc'd the Practice of auricular Confession, the Use of Confirmation, the Observation of the Canons in regard to Matrimony: For, as St. Bernard assures us, all these Particulars were either not known, or much neglected in Ireland, before our Saint exerted his Zeal on that Occasion*. For certain these Gentlemen are more attentive to their Style and Expression, than to Truth and good Sense. St. Bernard's Words cannot be understood of *Ireland* in general, but of those Persons only, bred up in Ignorance or Libertinism in the Town or Diocese of *Armagh*, which St. Malachi undertook to reform. We have taken notice before, that both Learning and Piety had so flourish'd in *Ireland* soon after St. Patrick, in the 7<sup>th</sup>, 8<sup>th</sup>, 9<sup>th</sup> and 10<sup>th</sup> Centuries, that the *French, English*, and many of other Nations flock'd thither, as they afterwards did to *Oxford* and *Paris*: But it is to be observ'd, what St. Bernard also tells us in the 10<sup>th</sup> Chapter of St. Malachi's Life, that one noble Family for fifteen Generations, or about two hundred Years, had usurp'd, as due to them by Hereditary Right, the Archiepiscopal See and Primacy of *Armagh*; so that before *Celsus*,  
who



who ordain'd St. *Malachi* Priest, and by Will appointed him his Successor, eight had been call'd and govern'd as Primates, who were none of them in Holy Orders, but marry'd Men. This occasion'd a Relaxation of Discipline, and a Neglect of Learning, more or less, in other Dioceses subject to *Armach*, but chiefly in that Diocese: 'Tis incredible and impossible that the Clergy and Laity of the Catholics in *Ireland* in general should be ignorant of these common Duties. St. *Bernard* does not say in *Ireland*, and could only mean those lawless and licentious People, who had been under those scandalous Bishops.

Nov. 4. St. CHARLES BORROMEO. The *English* Editors have done nothing but contracted *Baillet*, and by leaving out, have given us an empty Historical Account in the Life of a Holy Bishop, whose Actions and Virtues all Bishops and Pastors ought not only to admire, but also to imitate. In such Lives as these, the *suitable Reflexions*, which they promis'd in their Title, would come in very opportunely, and also Part of those Miracles, which have happen'd in these latter Days, and which are so well attested: At least, if they had given us an Abstract of his Virtues out of the 8<sup>th</sup> Book of his Life, publish'd by the Command of the Bishop of *Chalon*, every one would have met with excellent Instructions. Page 144. *The Grace of God*, say they, *made him victorious* amidst *Difficulties* against Chastity, which seem'd *invincible*. It is true, such difficult Temptations are not to be overcome but by the Divine Grace, yet as God is ready to assist us, such Temptations, as there mention'd, need not be call'd *invincible*. *Baillet* does not use this improper Way of Speaking.

Nov. 6. St. WINOCK. *His Life*, say they, *written by an anonymous Author at some Distance*, (i. e. 350. Years) *from the Saints Time*, is publish'd correctly by *Mabillon*. *Mabillon* could only give it us from that unknown Author, whose Account, says *Baillet*, is scarce of any Consideration. How then can we know that *Mabillon* publish'd it correctly, which *Baillet* dares not affirm?

Nov. 14. In the Life of St. LAURENCE of *Dublin* they leave out divers Miracles, which are even in their Author *Baillet*, and leave out also the like in the Life of St. *Edmund* of *Canterbury*, taken as they say in their *Authorities*, from an anonymous Author to be seen in *Surius*, where they do not so much as mention Miracles in general; so unwilling they are to speak of miraculous Facts.

Nov. 17. St. GREGORY THAUMATURGUS. Miracles are here unavoidable, unless they could change the Surname of this Saint, and deny his Life written by St. *Gregory* of *Nyssa*. They found it here necessary to entertain their Readers with an extraordinary Fact or Prodigy (such as these new Critics commonly reject as improbable) that is, when St. *Gregory* (by whose Pre-



fence the Devils had been expell'd from a Temple) gave the Devils Leave to return thither again, by writing as it were a Letter to the Devil in these four Words, *Gregory to Satan, enter*: Which being laid upon a Table in the same Temple, the Devils return'd to give Oracles as they had done before. See *St. Gregory of Nyssa*, Tom. III. p. 549. *Ed. Morelli*. These Gentlemen, p. 213. give high Commendations of *Origen's* Learning, as a *great and judicious Master*, who expounded to *St. Gregory* and his Brother *the Holy Scriptures*, of which he is universally allow'd to be the most learned *Expositor in that Age*. If they mean an *Expositor* who writ Commentaries on the Scriptures, he may well be call'd the most learned *Expositor*, being the only one in that Age, or rather in the first three Ages, of whom we have any considerable Commentaries now extant: Tho' he's said to have follow'd the Example of *St. Hippolytus*, who writ a little before him, but his Commentaries are lost. See *Tillemont*, Tom. III. on *Origen*, Art. 28. p. 554. and on *St. Hippolytus*, p. 240. These Writers should have told their Readers, that *Origen*, tho' so learned a Man, and admir'd by many; yet was condemn'd by a great many others, both in his Life-time, and after his Death, and his Works in general condemn'd in the 5<sup>th</sup> general Council. *St. Epiphanius* sticks not to call him *the Father of Arius*. *St. Gregory Thaumaturgus* was very young, when he made that Panegyrick in the Presence of *Origen*, who had converted him, and who had been his Master. 'Twas a Testimony of his Gratitude in a Rhetorical Style, in which he himself says, there might perhaps be somewhat of Flattery, *an adulatorium nihil, nescio*, p. 77. *Ed. Morelli Parisiis Anno 1632*. The Works of *Origen* are said to be corrupted, especially by the *Arians*. The learned *Petavius* thinks he fell into Errors against the Trinity, occasion'd by the false Principles of the *Platonicks*, Lib. I. *De Trinitate*, c. 4. Num. 3. and speaking of *Origen's* Commentaries on *St. John*, he's so far from thinking him a *great and judicious Master*, that he says, in these Commentaries it is hard to say, whether his Stupidity or Impiety be greater, *Stupor cum impietate certat*. *Petavius* says, *ibid.* that on those Words, *In the beginning was the word*, with great Pains he wrote great Trifles, *Magno conatu magnas nugas effudit*. I wonder very much that these Gentlemen should make no mention of a *Symbol of Faith* miraculously given to *St. Gregory* by *St. John* Evangelist, who appear'd to him as soon as consecrated Bishop, together with the Blessed Virgin Mother of our Saviour. We have it Word for Word in his Life written by *St. Gregory of Nyssa*, p. 546. And it is related by *Baillet* and *Tillemont*, as a Fact not to be doubted of.

*St. Hugh*, Bishop of *Lincoln*. They pretend to give the Account of his Life from *Surius*. But they have translated about the first half of his Life, as it is in *Baillet*, and left out the latter half. They say not a Word of all those Miracles



Miracles which he wrought in his Life-time, or after his Decease, as may be seen in *Surius*.

Nov. 21. The PRESENTATION of the Blessed Virgin. By the very Title of this Feast, it cannot signify the *Presentation of our Saviour*. And it appears also by the *Roman Breviary*, that it is the common Belief and Persuasion of the Faithful, that our Blessed Lady herself was also presented in the Temple, tho' it be not what divine Faith obliges us to believe. *Tillemont* proves, Note 6. p. 463. that Women as well as Men liv'd in the Apartments belonging to the Temple: And therefore, says he, 'tis not to be thought impossible, that the Blessed Virgin might be bred up there.

Nov. 22. St. CECILY, V. M. The *English* Writers in their *Authorities* say, *our Account is taken from her Acts, which are ancient*. *Baillet* says, they are *ancient*, but of *little or no Authority*. They follow the Acts in *Surius*, yet make no mention of any Miracle. It is certain, the Honour paid to her is very ancient, tho' some Circumstances as to Time and Place, &c. may be uncertain.

Nov. 23. St. CLEMENT. Our *English* Writers leave out what is in the *Roman Breviary*, as to the Circumstances and Martyrdom of St. *Clement*. 'Tis true, if according to the Titles of their Volumes, they had given us nothing but *Authentick Records of Church History*, we should not wonder that they omitted what is taken out of the Acts of St. *Clement*; but by what we have so frequently observ'd, they have no Regard to this Title of their Books. They very often in their *Authorities* bring this for a Reason why they follow them, because *they are ancient*; and by what may be seen in *Tillemont* and *Baillet*, these Acts are ancient, and therefore the two nam'd Criticks did not think fit to leave them out. The Substance of these ancient Acts may be true from a Tradition that need not be rejected, tho' Changes and Additions may be mix'd with them. The same may be said of the *Recognitions* and *Constitutions* attributed to St. *Clement*, of which see *Tillemont*. The like may be said of the Life and Miracles in the *Roman Breviary*, related of St. *Catharine*, and taken from those Acts, of which *Baronius* says, *some things should be corrected, aliqua quæ corrigantur*.

Nov. 30. St. ANDREW. These *English* Writers say nothing in their Authorities of the Acts of this Saint; that is of the Letter concerning his Martyrdom written by his Disciples, *the Priests and Deacons of Achaia*, who declare themselves Witnesses in such a Manner, as to write nothing but what they had seen or heard. Yet these same Editors cite the very Words of St. *Andrew* out of the same Letter addressing himself to the Cross. If they receive these Acts, why did they omit those no less remarkable Words re-



lated in the *Roman Breviary* out of the same Letter, where *St. Andrew* being order'd by the Judge to offer Sacrifice to the Heathen Gods, answer'd, *I offer every Day the immaculate Lamb on the Altar, of whose Flesh when all the People have eaten, the Lamb, which is sacrificed, remains entire and alive?* *Natalis Alexander*, Tom. I. c. 12. Art. 10. and *P. Honoré* maintain these Acts and this Letter to be true and genuine: And that the Acts condemn'd by *Innocent I.* and *Gelasius* were different.

## D E C E M B E R.

Dec. 2. *ST. BIBIANA.* They say, they have taken out of the Acts those Parts only, which admit of least Correction. They have translated, according to their Custom, *Baillet*, and have given us all that is in the *Roman Breviary*. Nothing here again seems to be omitted but miraculous Facts. *Baillet* will not have those Acts to be ancient, nor scarce of any Authority; how then are they Authentick?

Dec. 3. *St. FRANCIS XAVERIUS.* In their Authorities they say, they had Recourse to *Horatio Turselin*. It is evident they had Recourse to *Baillet*, whom they have translated and contracted: And *Baillet* made an Abridgment of that long Life written by *Turselin*, leaving out a Number of Miracles, which are mention'd in the Lessons in the *Roman Breviary*.

Dec. 5. *St. SABAS.* They say, his Life was written by *Cyril a Monk*, but has suffer'd somewhat from *Metaphrastes's Pen*. Can they shew this? It is impossible to speak with greater Contempt of any Author than *Baillet* and most of the new Criticks do of *Metaphrastes*. *Baillet* promises not to make use in his Work of such contemptible Authors as *Metaphrastes*. Yet *Honoratus a S. Maria* has shewn at large in his first Volume, *Dissert. 2. p. 403. & seq.* that in a great many Saints Lives where he mentions other Authors, as *Baronius*, *Surius*, *Bollandus*, &c. *Baillet* has given us what he could not but know was taken by the same Writers from *Metaphrastes*. *Dr. Cave* a learned Protestant, gives a quite different Judgment and Character of *Metaphrastes*. He says, he was bless'd with an excellent Wit; and polite Learning; that he sought out and publish'd more exactly the Saints Lives, and put them out without changing them in any thing; *neque ulla in re mutatas divulgavit.* *Arnauld d'Andilly*, and even *Ruinart* have given us Lives, as well as *Tillemont*, in which they are chiefly oblig'd to *Metaphrastes*. See a vast Number of Lives reckon'd up by *Honoré*, § 2. 3, and 4. *Bollandus* makes an Apology for *Metaphrastes* against *Bellarmin*. *Leo Allatius* maintaineth that *Metaphrastes* was very sincere, and that the Hereticks



reticks have been his Adversaries, because he writ with so much Truth and Sincerity ; witness *P. Honoré*, § 2. p. 205.

*Dec. 6. St. NICHOLAS.* These Editors in their *Authorities* only say, that *his Life attributed to Methodius of Constantinople, is publish'd by Surius.* It is out of this same Life in *Surius*, that they tell us, he gave Portions to three young Women, to prevent them from taking evil Courses. *Baillet*, after *Tillemont*, says, we neither know what *Methodius* this was, nor where, nor even in what Age *St. Nicholas* liv'd. These Gentlemen mention no miraculous Facts, tho' in his Prayer in the *Roman Breviary* it is said, that *God honour'd him with innumerable Miracles.*

*Dec. 7. St. AMBROSE.* They pretend to follow *Paulinus*, omitting most of the Miracles, and giving us a long empty Historical Account without suitable Reflexions, or Admonitions, to imitate his Virtues. I cannot omit what may seem a Digression from these Remarks, but not from the Circumstances of these Times in some Places. The Empress *Justina*, who favour'd the *Arians*, sent a Message in the Emperor's Name, requiring of *St. Ambrose* to appear, and plead his Cause, to be decided by the Emperor, and his secular Judges. The Saint excus'd himself from submitting to such a Court, telling them, that *Valentinian I.* that present Emperor's Father, had often declar'd both in publick and private, that Bishops were to be judg'd by Bishops only ; and insist'd on it as a known Piece of Church Discipline, that when Faith is concern'd, the Emperors themselves are subject to the Judgment of the Bishops. See the Words of *St. Ambrose* himself, *Epist. Lib. I. c. 32.* “ *Au-*  
“ *gustæ memoriæ pater tuus, non solum sermone respondit, sed etiam legibus*  
“ *fuis sanxit, in causâ fidei, vel Ecclesiastici alicujus ordinis, eum judicare de-*  
“ *bere, qui nec munere impar sit, nec jure dissimilis — hoc est, Sacerdotes*  
“ *de Sacerdotibus voluit judicare. Quin etiam, si alias quoque argueretur Epif-*  
“ *copus, & morum esset examinanda causa, etiam hanc voluit ad Episcopale*  
“ *Judicium pertinere — Quando audisti, Clementissime Imperator, in causâ*  
“ *fidei Laicos de Episcopo judicasse ? — Certe si vel scripturarum seriem di-*  
“ *vinarum, vel vetera tempora retractemus, quis est qui abnuat in causâ fidei*  
“ *Episcopos solere de Imperatoribus Christianis, non Imperatores de Episco-*  
“ *pis judicare ?* *Tom. V. p. 1018. Ed. Par. 1586.*

*Dec. 8. The CONCEPTION of the Blessed Virgin.* These *English Writers* give their *Authorities* in these Words. *The Curious* (they do not say devout Persons) *may read St. Bernard's Epistles to the Canons of Lions, Baronius on the Martyrologe ; and Dugdale's Monasticon, Vol. I. p. 240.* All that we find in *Baronius* and *Dugdale* is, that this Feast of the Conception began to be kept in *England* about the Year 1080. by a Revelation made to an Abbot call'd  
*Elsin,*



*Elfin*, and that *Anselm* favour'd the Institution of it *Anno* 1109. as to the immaculate Conception, all they say is, that *Sixtus IV. Pope*, who had been a *Franciscan Friar*, was inclin'd to maintain the immaculate Purity of the Blessed Virgin's Conception, without deciding any thing. This seems a very lame and imperfect Account, not to let the Reader know, that tho' it be not a Point in which the Faith of the Church is concern'd, yet that the common Persuasion of the Faithful, and the Church (as *Natalis Alexander* tells us in his *Dogmatick Divinity*, Tract. 3. *De Peccatis*, c. 1. num. 11.) is much more inclin'd to the Opinion, that the Blessed Virgin Mother was conceiv'd without Original Sin, being preserv'd from it by a special Privilege, *in eam (opinionem) propensior est Ecclesia*. He endeavours to prove the Truth of this Opinion, not only from the Decree of *Sixtus IV.* but also of *Pius V.* a *Dominican*, of *Paulus V.* of *Gregory XV.* and especially of *Alexander VII.* forbidding all Persons to write, preach, dispute, or speak against that pious Opinion, but not to censure the contrary Opinion as Heretical. *Natalis Alexander* brings Proofs for this Opinion out of *St. Bridget*, and from the Councils of *Basil* and *Trent*; which last in the 5<sup>th</sup> Session in the Decree concerning Original Sin, has these Words: *The Holy Synod declares, that it is not their Intention to comprehend in this Decree of Original Sin, the blessed and immaculate Virgin Mary, the Mother of God; but that the Decrees of Sixtus IV. which they renew, are to be observ'd.* *Natalis* declares himself to be of this Opinion, as he had done several Times before in his Ecclesiastical History, and that otherwise he should be guilty of breaking that Oath, which he had taken, and which the University of *Paris* requires of all that commence Doctors there. He endeavours to shew, *Sæc.* 13. c. 5. Art. 1. that it was not *Scotus*, but the Council of *Basil*, that chiefly induced that University to prescribe the said Oath, which he and the rest of the *Paris* Doctors have taken, which he sets down at large; and then says, *God forbid that I should ever violate this Oath, or speak any thing against this Opinion of our Faculty, which the Church favours so much, &c.* By the Decree of the Faculty, they are not only not to speak against the immaculate Conception, but each Doctor is to swear to assert and maintain strenuously this pious Doctrine. *Statuentes ut nemo huic nostro Collegio ascribatur, nisi se hujus religiosæ doctrinæ assertorem, strenuumque propugnatorem semper pro viribus futurum, simili juramento profiteatur.* It is said, that one of these two *English* Gentlemen is a *Paris* Doctor, and the other, tho' he has no Degrees, accepts of the Name. I know not how he that is the Doctor shews himself a zealous Defender of this Doctrine, by citing only with *Baillet* that Letter of *St. Bernard*, which reasons against this Opinion; tho' *St. Bernard* declares himself ready to correct it,

if



if the See Apostolick requires it. They give also a manifest Hint, as if *Sixtus IV.* was not to be so much regarded, having been bred up a Scotist.

*Dec. 13. St. Lucy, V. and M.* The *English* Writers say, *that the Account of her is taken from her Acts in Surius.* *Baillet* says these *Acts* contain some things *visibly false*, and of *no Probability*. They tell us, that being *condemn'd to Prostitution*, God deliver'd her in a wonderful Manner: Why should they not tell the Manner, which is in the Breviary, and in the *Acts* they make use of, to wit, that by the Providence of God no Force could remove her from the Place where she stood.

*Dec. 22. St. CHEREMON.* They say, p. 371. when the Persecution *first broke out*: By translating *Baillet* they forget to tell us what *Persecution*, which was that of *Decius*, as may be understood by *Baillet*, who just before had spoke of the Persecution under *Decius*.

*Dec. 23. St. THEODULUS and his Companions.* These Gentlemen say, *all we know of them is contain'd in their Acts, as publish'd by Surius.* But says *Baillet*, *they have also pass'd through the Hands of Metaphrastes.* *Baillet* generally speaks with the utmost Contempt of all that is taken from *Metaphrastes*: Yet here both they and *Baillet* take the whole Account from *Metaphrastes*, and it must be look'd upon as Authentick.

*Dec. 25. The NATIVITY of Jesus Christ.* They might very well have enlarg'd a little more on this great Solemnity, and on the Circumstances, and not only have ended with a pious Reflexion. They say *Bethleem* at that Time *was a small Village, consisting only of a few poor Houses and Stables*, p. 377. It is true, *Bethleem* might then be a small Town, but not so small a Village as they make it. *Baillet's* Words, which they translate, are, *Bethleem n'etoit qu'un bourg, ou un Village, &c.* Page 378. *The Birth of a God, who thereby becomes Man for our Use*, which I think is a mean, and improper Way of Thinking and Speaking.

*St. ANASTASIA.* The *Acts*, say they, *from which our Account is taken, are mention'd by Tillemont.* It is true, that *Tillemont*, as well as *Baillet*, mentions the *Acts* of *St. Anastasia*, or rather two different sorts of *Acts*, with a Doubt whether they belong to the same, or to two Martyrs, both of which had the Name of *Anastasia*. They both conclude that scarce any thing is certain in these *Acts*, but only that there was such a great Saint, and glorious Martyr, whether she suffer'd in *Italy* and at *Rome*, or at *Sirmium* in *Illyria*. The *English* Writers would, I presume, make their Readers believe that they follow'd, in this Life, *Tillemont*. This is only true, in as much as *Baillet* (as he does very frequently) follows *Tillemont*; yet whoever compares this Life publish'd in *English*, with that written by *Tillemont*, Tom. V. p. 325. and with that in *Baillet*, p. 308. will easily discover, that our *English* Editors, according to their Custom, have translated and contracted from *Baillet*, not from *Tillemont*.



Dec. 28. St. JOHN, Evangelist. Page 384. They tell us, *It is certain that our Apostle (St. JOHN) was the only one, who attended his dying Saviour in his last Moments.* I do not know whence they have this Certainty, and that not one of the other Apostles was there present; by the History of the Resurrection they were all at *Jerusalem*. They make no mention at all of what we read in so many of the Fathers, that St. *John* was never married, and liv'd always a Virgin: *Baillet* their own Author says, it was not only the Opinion of St. *Hierome*, but of the greatest Part of the Holy Fathers, grounded in the Holy Scriptures; which St. *Augustin* supposes as a Thing allowed by all the Church, and in a manner, the general Judgment of the whole Church: *L'Opinion de la plus part des SS. Peres, & qui est devenue le sentiment presque general de tout l'Eglise.* *Baillet* in the Margin cites for this Opinion St. *Augustin*, St. *Ambrose*, St. *Epiphanius*, St. *Hierome*, *Paulinus*, *Cassian*, &c. Page 388. *Against those early Reformers of the Faith.* I know that Hereticks may be styl'd Reformers of the Catholick Faith, which by Christ's Promises can never need to be reform'd; yet it is more intelligible to every one, if sometimes at least, we call them *pretended* Reformers.

Dec. 31. St. SILVESTER. In their *Authorities* they say, *Our Account of his Life is taken from the Acts of the Councils held in his Time, from Euseb. Lib. 3. in the Life of Constantin, c. 7. Sozomen, Lib. 2. c. 17. and Theodoret, Lib. 10. c. 8.* They mention not what are call'd the Acts of St. *Silvester*; no doubt because *Baillet* tells them, they are now in a Manner rejected by every one either as supposititious, or as falsified and corrupted. Yet Part of this short Life they give us, is taken out of these false Acts; to wit, when they speak of his Birth, of his Parents, of his Education, and Ordination: For these Things are not found in the *Acts of the Councils*, nor in *Eusebius*, *Sozomen*, or *Theodoret* in the Places by them cited. As they do not think these Acts worth mentioning, so they say nothing at all of *Constantine's* being baptiz'd, and thereby cur'd of his Leprosy, by St. *Silvester*, as we read in the *Roman Breviary*, in the Lessons of St. *Silvester*, and *November* the 18<sup>th</sup>. 'Tis true, these Acts are rejected by the new Criticks; who all will have *Constantine* to have been baptiz'd in his Bed, a little before he died, at *Nicomedia*, and not by St. *Silvester*, as *Baronius* endeavours to shew. But this Opinion of *Baronius* need not be rejected, as *Honoré* of St. *Mary* shews in divers Places. *Baillet* owns those Acts to be very ancient, not rejected, but honourably mention'd by *Gelasius*, cited by *Adrian* the first, and divers others. It seems not agreeable to what *Eusebius* tells us of *Constantine's* being present with the Christians in their Churches; nay even to have been *Partaker with them of the Holy Mysteries*, according to the Translation of *Valesius*, *Ipse verò (Constantinus) ut-*  

*pote*



*pote sacrorum mysteriorum particeps*: One not baptiz'd would never have been admitted to the Holy Mysteries. Yet on the other Side *Eusebius* himself, St. *Hierome*, St. *Ambrose*, and many others say he was baptiz'd on his Death-Bed. However, I cannot think it improbable what *Anselm Havelburgensis Episcopus*, and some others conjecture, that the *Arians* and *Eusebians* might baptize him a second time, thinking it an Honour to have him of their Communion ; especially since St. *Augustin* tells us, this was a Thing practised by the *Arians*. *De Hæresibus*, Tom. VIII. p. 18. *Rebaptizari quoque ab his Catholicos novimus*.

F I N I S.







A N  
A D D I T I O N  
T O T H E  
MOVEABLE FAST of *LENT*, p. 14.

**T**HESSE Editors on the Fast of *Lent*, p. 15. write thus: “ Tho’ the  
“ *Lenten Fast* is really as old as the Gospel, *because* our Lord’s publick  
“ Ministry was preceeded by a *Fast of Forty Days*. “ This I take to be no Proof  
at all, that *Lent* was either practis’d or instituted in the Apostle’s Time, as it  
is the common Opinion.

In the same Place they say, *It is certain the Apostles did not fast during their Master’s Life-time*. This general Assertion is a Mistake of these Gentlemen, and of others perhaps, who are for banishing Fasting. It is not to be doubted but the Apostles kept those Fasts, which were then observ’d by the *Jews*: And the Interpreters generally observe, that neither the Question put by the Disciples of St. *John*, nor Christ’s Answer implies any more, than that *Christ* and his Apostles did not keep so many *voluntary* Fasts, when there was no Command, as St. *John*, and also the *Pharisees* exhorted their Disciples to observe. The Question propounded by the Disciples of St. *John*, was in these Words, *Matt. ix. 14. Then came to him the Disciples of John, saying, Why do we and the Pharisees fast often, (frequenter) but thy Disciples fast not, &c.*

In the same, p. 15. What they write of the solemn *Lenten Fast* is obscure, grounded on a Mistake, and apt to lead the Readers into Mistakes. They tell us first, *that the Observation of a Forty Days Fast is suppos’d to be of Apostolical Tradition by St. Hierome, Epist. 54.* (they might have added, and according to the common Opinion of Catholick Writers, which see in *Nat. Alex. Sæc. 2. Differt. 4. Art. 3.*)

“ And it appears, say they, from the 5<sup>th</sup> Canon of the Council of *Nice*,  
“ that in the 4<sup>th</sup> Century the *Lenten Fast* was well establish’d both in the  
“ East and West. But ’tis much more easy to prove the Antiquity of a Fast  
“ stated before *Easter*, and the Necessity of observing that religious Institu-  
“ tion,



# *An Addition to the Moveable Fast of Lent.*

“ tion, than to fix the Number of Days of which it was compos’d. St. *Irenæus*, as we learn from *Eusebius*, Lib. 5. c. 24. writing to Pope *Victor* on the different Manners of keeping *Easter*, observes to him, *that he is not to be surpriz’d or scandaliz’d at that Disagreement, since there was at that time much more Variety in the Affair of Lent*”. These Words are not in St. *Irenæus*, nor in *Eusebius*, but only as follows; “ The Controversy, says St. *Irenæus*, is not only concerning the Day of *Easter*, but also concerning the Manner of keeping the Fast: For some think they are but to fast one Day, some two, some several Days; some also computing Forty Hours together, during the Day-time and Night-time, in this Manner measure their Day of Fasting. See *Euseb.* p. 192. *Ed. Vales.*

Had these *English* Writers read the Notes of *Valesius* on the Text of *Eusebius* in this Place, they would not have been so positive in asserting that St. *Irenæus* spoke of the whole Time of the *Lenten Fast*, so as to comprehend all the Time that the Christians fasted before *Easter*. St. *Irenæus*’s Words are only to be understood of the different Manner, in which some Persons fasted in the last Week of their *Lenten Fast*, which we now call *Holy Week*; to wit, when he says, some fasted *one* whole Day, that is, eat nothing all the Day, nor till the Cock’s crow the next Morning; others kept a Fast of two Days in this rigorous Manner, others more Days, and some computing the Hours from our Saviour’s Death till his Resurrection, fasted without eating for Forty Hours.

*Valesius*, p. 104, & seq. shews this to be the Sense of St. *Irenæus*’s Words out of St. *Epiphanius*, and by a Place in a Manner altogether parallel, out of St. *Denis* of *Alexandria* in his Epistle to St. *Basilides*. *Natalis Alexander* gives the same Exposition in the Place above-cited, p. 343. *Edit.* in *Folio* against *Dalleus*; who denying the Obligation of Fasting in *Lent*, understood these Words of St. *Irenæus*, as these Writers have done.

## *Another ADDITION to be inserted.*

These Editors, Tom. III. p. 93. call *Clement* of *Alexandria*, St. *Clement Bishop* of *Alexandria*. They repeat the same, Tom. III. p. 397. Some have doubted whether this *Clement* be to be stiled a *Saint*, of whose Doctrine *Photius* gives an Account so very disadvantageous. However, these Gentlemen are, I believe, the first, who have made him a *Bishop* without the least Grounds. They themselves writing his Life, *Dec.* 4. say not a Word of his being made *Bishop*. Of the Blasphemies and ridiculous Things which *Photius* found in his Writings; See *Tillemont*, Tom. III. p. 192, &c. He’s not in the *Roman Martyrologe*.